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HERE
LIES THE BODY
OF ANTHONY OLEF
WHO DEPARTED THIS
LIFE: MARCH THE 16 IN THE
YEAR 1723 Aged
87. YEARS

GRAVE OF ANTHONY OLEF; 1723.

HISTORY
OF
THE ORANGES

IN ESSEX COUNTY, N. J.

FROM 1666 TO 1806,

BY

STEPHEN WICKES, M. D.



Newark, N. J. :

PRINTED BY WARD & TICHENOR,

For the New England Society of Orange.

1892.





PREFACE.

DURING the last fifteen years of his life, the author of this work devoted most of his leisure time to collecting the materials necessary to its preparation. His labors in this direction resulted in gathering, and perhaps rescuing from oblivion, reminiscences that had never been placed in writing ; as well as many documents that were so hidden away as to be almost wholly inaccessible, and apparently destined to be ultimately lost. To the general reader, they cannot fail to be interesting ; and their value cannot fail to be appreciated by the indwellers of the region whose history he purposed to preserve. The materials thus gathered consist largely of local incidents ; of facts that tend to fix places, boundaries and historic paths almost lost to memory ; of descriptions of the homelife and character of the earliest settlers of New Jersey ; of matters appertaining to their first efforts in commerce and manufactures ; of their religion, and meeting houses ; with sketches of prominent individuals among them. All these materials, obtained from the most reliable sources, and carefully arranged by the author, were, with a few exceptions, made ready by him for the

printer's hand, when death put an end to his earthly labors. Under the direction of a Committee of the New England Society of Orange, assisted by Mr. Frederick W. Ricord, the work thus done by him has been passed through the press; the praise for its conception and preparation being wholly due to its venerable author.

The illustrations in the book were printed by the DeVinne Press, of New York, from plates made by the Gill Engraving Company, after photographs taken by Mr. Frank P. Jewett. The other printing is by Messrs. Ward & Tichenor.

Orange, N. J., May, 1892.



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INTRODUCTION.

NEWARK TOWNSHIP was founded in 1666, arrangements having been perfected the year before with Governor Carteret, by a committee of prominent men of the New Haven Colony, for the possession of lands in New Jersey. These arrangements were based upon the terms of the "Concessions," and contained the stipulations and guarantees of the proprietors, Berkley and Carteret. Furthermore, to provide against any future difficulties with Indian claimants, a purchase of all Indian rights was made, by authority of Governor Carteret, and all Indian claims were extinguished.¹

The lands thus purchased were bounded on the east by the Passaic River, on the west by the base of the first mountain, on the north by the Yountakah, or Third river, and on the south by Bound Brook, which marked the line between the Newark and Elizabethtown purchases. In 1678-9, a second purchase was made,

1. The price paid was "fifty double hands of powder, one hundred barrs of lead, twenty Axes, twenty Coates, ten Guns, twenty pistolls, ten kettles, ten Swords, four blankets, four barrells of beere, ten paire of breeches, fifty knives, twenty howes, eight hundred and fifty fathem of wampem, two Ankors of liquers or something equivalent, and three troopers Coates."

and the western line of the township thereby extended to the top of the "Great Mountain Watchung."¹ Thus the regions now occupied by the towns of Belleville, Bloomfield, Montclair and all the Oranges, was added to the original territory of Newark. The last-named place, originally called "The Towne at the River," was laid out in six-acre lots, and these were equitably distributed to the associated settlers.² Sixty-six heads of families were rated "for the payment of every man's share of the purchase," to be judged of by seven chosen men, "that should have full Power to hear, examine and judge of every Man's Estate and Persons, as their Rule, by which they will proceed in Time Convenient to pay for their Lands bought of the Natives, with the necessary Charges of settling the Place, and Mr. Pierson's Transport, and the Divisions and Subdivisions of all their Lands and Meadows belonging to the same."³

From a careful study of the genealogies, it is estimated that this new colony embraced about 500 souls. They were not adventurers seeking to make or mend their fortunes in an untried and, except by Indians, an untrodden wilderness. They were men of worldly means, and of rank and standing in their former New England homes. At that day, when money bore a high value, they were a wealthy community. Their

1. The price of this purchase was "two Guns, three Coates, and thirteen kans of Rum."

2. It had been the early custom in New England to settle and plant near together, in order to secure mutual aid and protection against the Indians. The territory purchased was commonly divided into three parts, the first part being small; the second, twice the first in dimensions; and the third, three times the first. The Newark planters adopted substantially the same method, making, however, the second and third divisions more in accordance with their needs and the extent of territory granted.

3. See Records of the Town of Newark, p. 7.

total rating amounted to £17,344, or about \$64,000 present currency. The names of Robert Treat,

Robert Treat

Jasper Crane, and many others, adorn the pages of early New England his-

tory. They came from the towns of Milford, New Haven, Branford, Guilford, all being of the New Haven Colony. These towns were settled by these men. They had subdued the lands, built themselves houses and barns, erected their churches, added to their wealth, and made them, in the course of twenty-five years, prosperous and thriving places.¹ These men had not fled from persecution, as had their fathers, forty-six years before. On the contrary, hither had they come, having abandoned their once-cherished homes, and the house of God, so dear in their memories of the past, to lay again, on a new soil, the foundations of a community, which, as they viewed it, should be in accordance with the law of God, which was to them supreme.

The people of the New Haven Colony were uncompromising Puritans, determined to maintain their independence, and, above all things, to preserve their doctrine in perfect purity. They first settled, about 1635, in Hartford, Weathersfield and Windsor. From the first they distrusted the more lax and liberal methods of the Connecticut Colony. Their motto was *Ecclesia Regnans*. None but church members should have a voice in elections of governor, deputies

1. The lands in the plantation of New Haven were purchased by the principal men, in trust, for all the inhabitants of the respective towns; every planter, after paying his proportional part of the expenses arising from the laying out and settling the plantation, drew a lot, or lots of land, in proportion to the money or estate which he had expended in the general purchase, and to the number of the heads of his family. *Trumbull's Connecticut*, I, 107. Edition 1818.

or assistants; none should be magistrates, officers or jury men but those admitted to the church. They came to America to find an opportunity to develop their religious and civil convictions on these lines of thought and belief. Such strictness of policy was not satisfactory to the churches of the Connecticut Colony. Great and wearisome dissensions were the result, and finally these people, in about 1638, left the above-named towns and settled, some on Long Island, and some on the northern shores of Long Island Sound, constituting the New Haven Plantations. In five years thereafter, 1643, they assumed an organized existence as the New Haven Colony, and enjoyed uninterrupted peace in the churches, as well as worldly prosperity, for twenty years.

In 1662, through the agency of Gov. Winthrop, the people of Connecticut obtained from Charles II. a charter¹ with the amplest privileges. It was designed to embrace that Colony and New Haven under one jurisdiction. In the negotiations which followed, between these colonies, Rev. John Davenport took a leading part. He was strongly and conscientiously opposed to the union with Connecticut, believing that the constitution of the civil state in the New Haven Colony was more in accordance with the mind of God, and better adapted to the great ends of government than any other in the world. He thought that the Constitution provided by the Connecticut Charter, contained no sufficient safeguard for the liberty and safety of the churches.²

The controversy between these Colonies was sharply continued from the date of the charter to January,

1. Trumbull's History of Connecticut, Vol. I., 518.

2. Ibid., Chap. xiii.

1665, when it ceased, New Haven having submitted to the claim of Connecticut. The main cause of the difference was the adopted tenet "that all baptised persons, not convicted of scandalous actions, are so far church members that, upon acknowledging their baptismal covenant and promising an outward conformity to it, though without any pretension to inward and spiritual religion, they may present their children for baptism." Against this Pastor Davenport, and many of the people of the New Haven Colony, stood in determined opposition. The question was, indirectly, one of politics, no less than of ecclesiastical polity, for the question, who should be church members, involved the question, who should partake of the right of suffrage.

Thenceforward the "Half-way Covenant," as it was called, began to be practiced in the churches, and continued to be for more than a century. It is only since the last years of the last century that the views, of which Davenport was champion, have triumphed.

Such was the condition of public affairs under which Richard Denton and his church at Stamford migrated to Long Island, while Abraham Pierson, with his church at Branford, and with men of kindred spirit from Milford, New Haven and Guilford, became the Newark Church, and the fathers of this Newark region.

It is not the author's purpose to write the history of the early settlement of Newark. This is already written. He has simply aimed to illustrate the character of the early settlers, and to answer the inquiry which arises in every mind, why the Newark associates left their well-appointed homes and well-tilled lands in Connecticut, for new homes in the primitive

wilderness of New Jersey.¹ They were sturdy Puritans, robust in thought as in purpose. They made a solemn covenant in New Haven that in all their town affairs they would be governed, not merely by religious motives, but by such "rules" as they derived from the Bible, which was their religion. How far they understood, and in what respect they misunderstood, the Bible as a rule of duty, we need not here consider; but when they covenanted to govern themselves, in all their work of founding a Christian Church, and a Christian State, by the Scriptures of the Old and New Testament, they only professed distinctly and explicitly what all Christian men believe implicitly. It was the last effort made in America to build a civil state upon the narrow basis of the old Puritan ideas. "What was good in our Puritan ancestors sprang from the Gospel; what was eccentric was no part of the Gospel." They came to Newark, having adopted the following "Fundamental Agreement."

1st. That none shall be admitted freemen or free Burgesses within our Town upon Passaick River, in the Province of New Jersey, but such Planters as are members of some or other of the Congregational Churches, nor shall any but such be chosen to Magistracy or to carry on any part of Civil Judicature, or as deputies or assistants, to have power to Vote In establishing Laws, and making or Repealing them, or to any Chief Military Trust or Office. Nor shall any But such Church Members have any Vote in any Such Elections; Tho' all others admitted to Be planters, have Right to their proper Inheritance, and do and shall enjoy all other Civil Liberties and Privileges, According to

1. The towns of Branford and Milford were deserted by all the inhabitants, and remained so for twenty years, after which time they began again to be occupied.

all Laws, Orders, Grants which are, or hereafter shall be made for this Town.

2nd. We shall with Care and Diligence provide for the maintenance of the purity of Religion professed in the Congregational Churches.¹

To the Rev. Abraham Pierson, more than to any other man in the Newark Colony, is due the unity

Abraham Pierson.

and harmonious action attendant upon its establishment. Pierson came with his Branford Church. The Milford Church soon followed, accepting him as their pastor; and those of Guilford and New Haven, who were in sympathy with the former towns, cordially united in the new migration. They all had the utmost confidence in his piety, his learning, and his steadfast purpose in the conservation of the interests of the Church as they understood them. He was a native of Yorkshire, England, graduated at Trinity College, Cambridge, in 1632, and was ordained a minister in the Church of England at Newark, near Nottingham. Becoming an intense Puritan, he led to New England, in 1640, a company of devoted followers, with whom he settled, first at Lynn, in the Massachusetts Colony. After a short stay there he migrated, with his company, to Southampton, Long Island. The eastern end of Long Island was a part of the Connecticut jurisdiction, and when his people there, against his convictions and earnest protest, sided with the Hartford churches under the "Half-way Covenant," he, with his followers, withdrew from Long Island and settled in Branford, 1647, establishing a civil government

1. See Records of the Town of Newark, N. J., p. 2.

among themselves. During the twenty-three years of his ministry at Branford, he gave himself to active missionary work among the Indians, with whose language he made himself familiar to such a degree that he prepared a Catechism for instructing them in Gospel truths. His success in his missionary work is said to have been almost as great as that of Eliot and Mayhew in Massachusetts. The title of his book is as follows: "Some Help for the Indians, showing them how to Improve their Natural Reason, to know the True God and the Christian Religion, by Abraham Pierson, Pastor of the Church at Branford.—Cambridge. Printed for Samuel Green, 1658."

Only two copies of this book are known to exist—one in the Lenox Library, New York; the other in the British Museum.

Cotton Mather, in his *Magnalia Book*, III., 95, notices his learning, his ability and "his illuminating tongue," closing his record with this "Epitaphium."

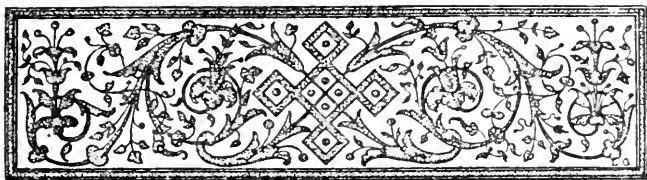
"Terris discessit, suspirans Gaudia caeli,

PIERSONUS Patriam scandit ad astra suam."

He died in Newark, N. J., August 9, 1678. His son, Abraham, was graduated from Harvard College in 1669. He was for a time an assistant to his father, and finally his successor in the Newark church. He became, subsequently, the first rector and president of Yale College, in which office he continued till his death, in 1707.

None of the lineal descendants of Pastor Pierson, senior, are in these parts. The family of Pierson in Essex, and counties contiguous, is from Thomas, a kinsman of the old pastor.

Thos: Pierson



CHAPTER I.

TOPOGRAPHY OF THE MOUNTAIN.

THE red sandstone, stretching its broad belt from Nyack, on the Hudson, down to Jersey City, and thence across the State of New Jersey to the Delaware, is the geological substrate of the Newark Mountain. The trap overlying it commences at Pluckemin, Somerset County, continuing through Plainfield, Scotch Plains, Springfield and Milburn to the west bank of the Rahway River, twenty-three miles. From the latter point, it continues in the east and west sides of the Rahway N. N. East, about thirteen miles, to Little Falls and Paterson.¹ The trap forms the crest of the two ranges, known as the First and Second Mountains. The sandstone underlies the trap from one hundred to one hundred and fifty feet from the crest. The breadth of the First Mountain is from one to two miles, and its height is from three hundred to six hundred and fifty feet above tide water. At Mount Pleasant Avenue, Orange, it is six hundred and fifty feet.²

1. The measurement of distance is taken in straight lines from the map, allowing for curves in the trap line. The whole length is about forty miles of its eastern face.

2. See *Geology of New Jersey*, by Geo. H. Cook, p. 20.

The First Mountain bounds on the west the plain lands described in the original "Patent or Charter of ye Township of Newarke," 1713. (The purchase was made in 1666, but the patent was not executed till later.) It includes South Orange, Orange, Bloomfield, Montclair, to the bounds of Acquackanonck and to the Passaic River.

The surface of the region is of drift worn from the trap and sandstone, and bearing evidence in numerous places of having been brought from the region of primitive rocks. The soil is a sandy loam, light, friable and absorbent, easily cultivated, and well adapted to farming, gardening and fruit-growing purposes.

A casual survey of this mountain district at the present day conveys a very imperfect idea of its primitive topography. The upland and the swamps were quite equally distributed. The former was easily subdued. The heavy growth of timber upon it was sparsely set, and being void of undergrowth, it was fit for immediate use as pasture land. "Two or three men, in one year, will clear fifty acres, in some places sixty, and in some more. They sow corn the first year, and afterwards maintain themselves. The trees are not many to the acre, except in the hill country, and there is very much meadow."¹ The swamps were impassable and impenetrably wooded. The planters first settled upon the ridges and on the mountain side.

With their first efforts to subdue the land, began the disturbing influences which, in two hundred years, have diminished the springs, drained the swamps and raised their surface. The saturated soil of the forest lost its native humidity when laid open to the air and

1. Smith's History of New Jersey, 180.

sun ; its cultivation around the low lands, the opening and working of highways beside and over them, the decay and falling of trees within them, arresting the flow of the water and promoting the annual deposit of vegetable glebe ; and all these causes in continuous and increasing action, together with the exposure of soil by freezing and thawing subjected to the erosion of water, and washed from the cultivated ridges, all contributed to bring the surface into the condition in which we now behold it.

The construction of dams, also, which flooded the marshes, and killed the trees, opened their surface to the sun and air. In the progress of years the superficial drainage from the cleared lands, which is more regular than from forest ground, promoted an unobstructed natural drainage of the streams north and south, through a “constant degradation of the uplands and consequent elevation of the beds of water courses, which is a result of clearing of lands.”

WATER SHEDS.

We have just now spoken of the streams running north and south. The subject is worthy of our special notice.

The main street from Newark to Orange is mostly on the ridge of the water-shed of this region. The Elizabeth and the Rahway rivers, running south, and the First and Second rivers, flowing north, have their fountain heads within less than half a mile, and in some places not more than two hundred feet from the main road.

First River, or Mill Brook, within Newark limits, rises within the low grounds east and north of the canal bridge, in Orange Street, running by a nearly direct course for three-quarters of a mile, to the Passaic.

The Meadow Brook is the first easterly tributary to the Second River. Its head-springs are on the south side of Central Avenue, between the first and second ridges west of Newark. Running north-easterly through the low bottom, and receiving the drainage from the contiguous uplands on each side, it discharges into the Second River, a mile and a quarter from its mouth at Belleville.¹

The Elizabeth River, which empties into Staten Island Sound, at Elizabethport, derives its primitive northerly rivulet from the low grounds south-west of the East Orange railroad station. The little stream crossing Central Avenue, runs west of the Poor Farm to South Orange Avenue, where it receives the drainage from the adjacent ridges, till it reaches Irvington, swelling to a size sufficient for milling purposes, and thence flows onward to Elizabeth. The natural drainage east and north-east of the East Orange railroad station, is north-east to the Passaic River. South-west of the station, it is south-west to Staten Island Sound.

The east branch of the Rahway River has its primary northerly fountain-head in a spring on the south side of the Mt. Pleasant Turnpike, a short distance below the summit of the mountain. The overflow finds its way down the south gully of the highway; soon leaving the highway it runs south to the North-field road, and thence to the valley. Augmented by rivulets from the mountain side, and by the

1. This, and what follows, upon the water-shed, is taken from notes made twenty or more years ago, when this writer's observations were made. The clearing of the woods in which the head springs were, and on the high land east of them, and the consequent grading and street improvements, together with the construction of houses on the same, have dried up the springs. Nothing at the present time but the rainfall supplies the diminished bed of this tributary.

• drainage from the west slope of Scotland Street ridge, it passes through South Orange, and thence to Milburn, when it unites with the west branch, which arises between the First and Second mountains, a little north of the Swinefield road.¹

Opposite, and a few feet above the mountain-head spring of the east branch of the Rahway River, which we have just noted, is a spring, less constant in its flow, which trickles down the gully on the north side of the highway. It soon leaves the gully and descends the mountain through the southern limits of Llewellyn Park, crossing the Valley Road near the school house, and discharges into Wigwam Brook, which is the western tributary to the Second River. These two springs thus noticed, one hundred feet apart, mark the summit of the watershed at that point. The mountain at these springs is 623 feet above tide water. There are other places in Orange equally illustrative. The south-west roof of St. Mark's Church sheds its rainfall into the Staten Island Sound; its north-east roof sheds into the Passaic River and Newark Bay. Ridge Street (hence its name) discharges its drainage on the west side into the Rahway, and on its east side into the Passaic. The Scotland Street ridge sheds the rainfall under the same conditions.

SWAMPS.

Two great swamps were a distinguishing feature in the primitive topography of the mountain. Their condition, and the space they occupied two hundred

1. This west branch of the Rahway River is now the source of the water supply for the city of Orange, the reservoir being located west of the top of the first mountain, and between the Northfield Road and South Orange Avenue.

years ago, compared with those of the present, afford a typical illustration of the changes of superficial physical geography wrought out by human action.

The lesser of the two, at its southern part, began in the low ground north and in the rear of St. Mark's Church, occupying the low ground between the base of the First Mountain and the upland on its eastern side, and extending to the Swinefield Road, now Washington Street, where it is bounded by the farm of Ira Harrison.

Ira Harrison It extended for a short space on

the south-west side of his farm, and on the east side north-easterly to the rear of Rosedale Cemetery. It passed around its northern side and its eastern bounds till it became a part of the low lands west of Park Street, near the ice ponds. The wider portion of the swamp, north of Park Avenue, was bounded by the upland on the south, and on the north by the upland, the greater part of which is held as cemetery property. This high land being thus surrounded, was known as the "Island."

The three streams which had their channels through the swamp, and derived the most of their waters therefrom, are the southern head-waters of the Second River. The Wigwam Brook rose within the "Crystal Springs," in Montclair, a few hundred feet north of the township line. They were once lively springs, but at the present time are dry, or nearly so.¹ The brook ran south, as it does now, to its union with a brook beginning at the springs on the southern boundary of the low grounds, and which, augmented by the mountain

1. It is traditional that near the springs was the habitat of a few Indians with their wigwams. The brook is thus named as a boundary in a survey to Matthew Williams, 1686.

rivulets, so increased the size of Wigwam Brook as to make it sufficient for milling purposes. It was further increased in its capacity by its union with the Nishuine River, which rises in the low ground opposite (east of) the upper entrance of Rosedale Cemetery on the Montclair Road, and passes through the low swamp behind and north of the Cemetery, flowing into the main stream west of Park Street, which, from this point, takes the name of Second River. This creek runs about half way between the eastern bounds of the Cemetery and Park Street. It is a small affair now. We cannot measure its depth and breadth as it was when the otter burrowed its banks, and the beaver built their dams. It was so called from the fact that an Indian bearing that name, with his squaw, both being drunk, were swamped in the water and quicksand. Unable to extricate themselves, they were drowned. Its crossing-place, which has not been changed up to this day, was called the "ferry," as those passing it were forced to ferry themselves over on logs, or to resort to a rude corduroy crossing. "To the road by the Nishivine ferry" is a boundary noted in the will of Lewis Crane, 1776. The road is at present, known as Dodd Street.¹

A swamp of much greater extent than that just described occupied a district south of the "highway to the mountain," now Main Street. Its western extremity was north of Highland Avenue, between the Scotland Street ridge and the high land of Centre Street. It stretched north toward the highway and near the railroad station, and thence east, parallel

1. This minute notice of this swamp will be dull to many readers. The author thinks that they will justify him in giving it, when they discover the relation it bears to the progressive history of this corner of the mountain settlement.

with the highway, to the upland at the East Orange junction, including all the land east of Centre Street, to that in the rear of the Orphan Asylum, and to the western base of Munn Avenue ridge, extending thence in a still wider stretch through the wide intervening bottom across South Orange Avenue to Irvington. Being densely wooded, it was the abode of wild beasts. The higher portions of this district were occupied by the early planters, and have been reclaimed by cultivation and the removal of the forest. A large part of the region is now occupied by streets and dwelling houses.

Within this swamp were the head springs of the Elizabeth River, as heretofore noticed. Parrow¹ Brook, a tributary to the Second River, had its primal springs a short distance north of the junction of Harrison and Centre streets. Flowing through the swamp north, it makes a junction back of Willow Hall, with a stream from the low land between Centre and Scotland ridges, and thence it runs north until it is merged in Wigwam Brook, at the corner of Day and Washington streets.

The distance from Main Street, between the head of the Elizabeth River, running south, and the head of Parrow Brook, running north, marks the width of the watershed at this place.

FLORA AND FAUNA.

The genera and species of the primitive forest growth were in large variety. They are named in the order of their relative distribution. The oak—red, black, and white (also called rock oak), with pin²

1. This name is also spelled "Perro" and "Parow," and is the same as that of the chief negotiator on the part of the Indians at the time of the purchase of the land, as above narrated.

2. So called because used for pins in jointing timbers in house frames, and other like purposes.

oak on the borders of the swamps. The chestnut and hickory, of their various species; the elm, in its American varieties; the beech and birch, black and white; ash, black and white; and, on the First Mountain-side, the tulip. The ash and tulip have increased in later years. The maple, in some of its species, was of the early growth, including the sugar maple, from which molasses was occasionally made. This variety has disappeared. The sycamore was quite generally diffused, growing to a very large size. The gum (pepperidge) known as bitter gum, and the sweet gum (liquid amber *styraciflua*) were indigenous. The former was most common. Neither is now frequently met with. The bitter gum was utilized for floors of barns, two and a half inches thick, and when sawed into boards was used for other inside work. It was also much employed for coffins. When old, this tree begins to decay in the centre. It was not uncommon to fell a tree, and cut it into suitable lengths, and use them for well curbs. Attaching an artificial bottom, they were made receptacles for grain and other farm products. Scattered over the region, and among the trees of larger growth, the dogwood, wild cherry, the native apple and persimmon flourished. No variety of the pine was indigenous. The few small groves on the mountain-side, of the yellow pine, have come up on land early cultivated, worn out and abandoned. Red cedars are a second growth, and have come up under the same conditions. In the clearing of lands of their native growth, the second growth is chestnut. This is a uniform result over this mountain region.

The grasses were the blue grass in some places, and an inferior native grass in others. After the clearing of land, white clover not infrequently sprang up. Red clover and timothy, for hay and pasturage, were

not introduced by the planters until the beginning of the present century. Tradition says that they were introduced by Ebenezer Canfield, who had the best farm at the mountain. It lay on the north side of the Main Street, beginning a little east of the old road to Wardsesson, now Prospect Street, and was next on the east to Moses Jones' land, where the Calvary (Methodist) Church now stands. The site of his large stone-house is opposite Halstead Street.

Of the native fruits of the Newark Mountain we have neither record nor tradition. From Denton's description of New York, written 1690, and Miller's description of the same, 1695, both of whom as well as other writers give information upon this part of New Jersey, we may reasonably infer that the smaller fruits were native to its soil, such as raspberries, currants, strawberries, grapes, plums, mulberries, persimmons, peaches, apples, quinces, "which are in England planted in orchards and gardens, and many more fruits, which cannot come to perfection in England, are the more natural product of this country."¹

The wild beasts of the mountain were the bear, wolf, panther, elk, deer, together with the fox, coon, opossum, and the lesser land animals. The rattlesnake and copperhead abounded. Beaver and otter had their habitats in the swamps. The wolves were the most numerous and the most troublesome to the settlers. In their first agreement is this item: "the Town agreed that any Man that would take Pains to kill Wolves, he or they, for their Encouragement, should have 15s. for every grown Wolf that they kill, and this to be paid by the Town Treasury."²

1. "A brief account of the Province of East New Jersey, in America, Printed in Edinburg, 1683."

2. The bounty was subsequently reduced to 12s. per head. Records of the Town of Newark, page 6.

They were sources of annoyance and alarm to the people. Their noses were not infrequently seen in the open cracks of the outside doors of the houses. A single howl at night was responded to from one portion of the region to another, till it encircled a wide neighborhood.

Bears were not so numerous nor as troublesome, but sufficiently so to require the notice of town meeting, which, in 1680, offered a bounty of ten shillings per head. They were seen all through the last century, and down to the early years of the present. About 1780, Deacon Amos Harrison, on a certain occasion in the autumn, discovered a bear in an apple tree, near the stone bridge on Oak Bend in Llewellyn Park, eating of the fruit. He went home for his gun, and returning, shot the beast. Finding that he had killed him, he again went to his home (now known as Walnut Cottage, on the Valley Road), harnessed his team to a stone drag, and, bringing the beast to his house, dressed and divided the carcass among his neighbors. The apples of that tree were natural fruit, and, being of good quality, Mr. Harrison took cuttings and grafted a considerable number of trees with them. The fruit thus became common, and was known as the Bear Apple. There is a tradition that subsequent to this a bear was killed on the knoll where stands the house of the superintendent of Rose-dale Cemetery. The last one seen was about, or a little before, 1810, in a field on the corner of Commerce Street and Railroad Avenue. When surprised he disappeared in the swamp.

The deer were numerous, and continued, though in diminishing numbers, in the region beyond the mountain, till near the close of the last century. It was no unusual thing, at that period, for the settlers over the

mountain to see, from the doors of their houses, the deer going to the springs and streams to drink. A large buck was known to traverse the First Mountain about 1780. He was an object of earnest search for the hunters, by whom he was frequently seen and sometimes shot at, but he was very sagacious and always eluded his pursuers. On one occasion his foot was caught in a trap which had been set for him; from this he succeeded in releasing himself, but his foot was so injured that ever afterward his tracks were recognized. Thus he became known as Old Trapfoot, and long lived to worry the ambition of the hunters. There was living in the town one of that class of shiftless boasters, who are always busy in doing next to nothing for themselves or others. His professed employment was hewing timber for building. On a certain clear, crisp morning, in the fall of the year, he was going by the highway toward the mountain. As he passed Capt. Thomas Williams' house, with broad-axe in hand and gun on his shoulder, the Captain hailed him with: "Shaw, where are you going now?" "I'm going up the mountain to work at my trade, and shoot 'Trapfoot.'" Onward he went by the highway to the mountain, ascended its gradual slope till, having passed the present site of the upper gate to the Park, he came to the corner at the base of the trap-rock, turning which he began his ascent through the notch to the summit. Just here in the centre of the narrow cart path, in full sight, stood a noble buck. Our hero levelled his musket and shot him dead. It was Trapfoot. He was a noble specimen of his kind, and one of the last which traversed these mountain heights. The hewer of wood and the slayer of 'Trapfoot' achieved renown.

The rattlesnake and copperhead were found through-

out the mountain region. They seemed, however, to collect in localities. The level land on the north side of the Second River, from the site of the Bethel Church at Doddtown to the bend of the river, was called "Rattlesnake plain." It is so noted in some of the deeds we have seen. The wild, rough spaces on each side of the highway where Trapfoot was shot on the mountain, were known as "Rattlesnake bed." They abounded on the bottom lands of the Passaic River at Swinefield. This was so called from the custom of the planters, in the spring of the year, to drive their swine to the meadows to find food during the summer. The beech nuts, the rank growth of grass, and the rattlesnakes furnished an abundant supply for their growth in fat. To kill these snakes, they placed both their fore feet upon the reptiles, and tore them to pieces with great rapidity. In a few years the snakes were exterminated in that locality.

Beavers inhabited these primitive low lands. As late as 1780, they occupied the dense swamp at the junction of Nishuine River and Wigwam Brook, building their dam at the confluence of the two streams. At the union of the stream from the springs, north of St. Mark's Church, with Wigwam Brook, the remains of a beaver dam were apparent to the early settlers. The stumps of trees which had been felled by these animals for damming purposes bore the marks of their teeth. The otter was seen till a late day, and is now found occasionally in the low grounds of Morris County.

Up to the close of the last century, the hunter and trapper found both diversion and profit, when opportunity offered relief from the less exciting duties of farming. Hunting parties from the town at the river and other neighboring places frequently visited this

region, camping out and spending several days in search of bears, wolves and smaller game.

INDIANS.

The number of Indians belonging to the Hackensack tribe and who laid claim to the Passaic lands sold to the Newark settlers, is believed to have been small. The whole number in the Province, at the time of its coming under the dominion of the Crown, was, probably, not more than two thousand. They were under the rule of about twenty kings, and some of the tribes numbered less than fifty souls. Oraton was king of the Hackensacks, and Perro claimed proprietorship of the Passaic lands.¹

In the years of the early settlement of the mountain, the few remaining natives of the soil were of vagabond habits, getting a precarious subsistence upon game, occasional patches of corn, and the good offices of the settlers. A few wigwams in Tory Corner seem to have given name to the creek passing through that neighborhood. There was a camp of Indian families upon the Dodd lands, on the high ground east of Midland Avenue. On the Crane lands, south of Northfield Avenue, and on that part of them where now stands the house of O. S. Carter, was, traditionally, another camp. When that house was being built, Indian relics were brought to the surface in digging for its foundation. This incident corroborated the tradition that on that farm had been an Indian habitat.

At or near Samuel Harrison's saw-mill on Wigwam Brook, about two hundred yards west of Day Street, stood a very large tulip tree, which tradition says was cut down by a company of Indians for the

1. See Mr. Whitehead's Memoir in Supplement to Vol. VI. of the New Jersey Archives, p. 33.

purpose of making a canoe. In felling the tree a circle was formed around it, and, singing a rude song, they passed around it, each in his turn striking it with his tomahawk until it was felled. Then taking so much of its trunk as would serve their purpose they commenced, with much adroitness, to burn it out. They were industriously employed in the process for many days till it was nearly completed, when the company left, placing it in charge of one of their number, who, neglecting his work, allowed a hole to be burned through it. It was abandoned in consequence. The charred trunk lay for a great many years where it had fallen, perpetuating the recollection of their disappointment.

Canoe building, which was a necessity, became a source of profit in this mountain region. The natives carried clams and oysters to Albany, where they were delivered to the Mohawks as tribute. In the valley west of the Second Mountain runs a considerable stream, which in early days was much larger. It takes its rise on the south line of Caldwell township, and running south-west through Livingston and Northfield to Chatham, discharges itself into the Passaic. It is known to this day as *Canoe Brook*, deriving its name from the canoes made on its shores by the natives of early times. They were made of the ash tree, cut from the gullies through which the stream flows. The trees, deprived by their place of growth of the sunlight, except on their tops, grew straight and without lateral branches. The wood of the tree is tough and light, and well adapted to the purposes of canoe material. They grew moreover in great abundance. When the canoes were completed, the builders awaited a freshet sufficient to float them down the stream to the Passaic and finally to the salt water bays. The

only interruption to this journey by water was from above Little Falls to below the Passaic Falls at Paterson, a distance of five miles, over which it was necessary to carry the canoes.

Opposite Willow Hall, west, but close to the brook, in the early days was a knoll, which abounded in small arrowheads. They appeared to have been made of the sharp, dense part of the clam-shell found at its articulation. These arrowheads were gathered by the boys of the present century, now among our old men. The knoll was regarded as the site of an Indian dwelling place; possibly that of Perro, of whose home in this neighborhood a dim tradition exists. Rev. James Hoyt, in his "*History of the First Presbyterian Church of Orange*," very reasonably infers that Perro's name is perpetuated in the brook (Parrow's), which washed the base of the knoll. Arrowheads and divers relics of Indian make are occasionally found at this day.

Basket making was a common source of profit among these people here, as it has been everywhere else where they lived, among their more industrious and civilized successors.¹ It is related that one of the planters

1. Their more important traffic with the white settlers was in pelts of the beaver, otter and the lesser water animals, as well as of the wild beasts of the forests. Wampum was their article of exchange. It was of two species, the black and the white, and was made in large quantities on Long Island, which abounded in shells. Its fabrication was free to everybody, and in nowise limited. The black wampum was the most valuable, and was made, as Vanderdonck says in his *History of New Netherlands*, from the conch shells taken from or cast up by the sea. The thin parts of the shells were struck off, the pillars and standards preserved, the material ground smooth and even, and reduced according to its thickness, and by a hole drilled through them, strung on cord often made of sinews of beasts. This was the only money and medium among the natives. These strings, varying in number and in value, were formed in belts, some as wide as a man's hand. They are frequently named, and have an important place in the recorded negotiations and treaties between the Indians and the white settlers. Smith, in his *History of New Jersey*, page 76, says that the white wampum was made from the inside of

here being asked by an Indian for rum, replied that if he would make a basket which would hold rum, he would fill it for him. It was not long afterwards that a basket of liberal capacity was brought to be filled. The interstices of it were treated with the native gums of the woods, so as to fulfill the conditions of the contract.

On the high ground south-west of the Rosedale Cemetery gate, the remains of an Indian place of defence were observed in the first year of this century, with a trench and a steep embankment, and within a circular space. In the earlier days of our informant it was thickly wooded. The sides of the embankment were so steep that the breaking up of the winter caused slides, of which he had "seen three or four." The site is now removed by the grading of later times.

On the land west of this locality and on the south side of Washington Street, was a space within a diameter of about one hundred and thirty feet, on which were fifty or more small excavations about four feet across. They were known by the people as the "Indian Barns," so called from the tradition that the natives preserved their corn during the winter by burying it in the earth. Ira Harrison (living now at 92,) remembers that his Uncle Abijah ploughed up this section of his farm, expecting to find hatchets, mortars, etc., such as the Harrisons found on their lands at Swineland, but nothing in the way of relics was found.

the great sea conchs, and the black or purple from the inside of the clam or muscle. Its value, at first, in trade with the whites was four and then six beads for one stiver, one penny sterling. In 1659, the purple was fixed at eight, the white at sixteen, which had previously been at twelve. In 1663, eight white or four black were equal to a stiver. This continued to be their value after the surrender of the Dutch to the English. (*Documents relating to History of New York*, II., pp. 344, 425.)

The Indians were the most numerous in West Jersey. In this part of the province the tribes were small, peaceable and not disposed to war. Those west of the Delaware River, and in the mountains of Pennsylvania, were more warlike, and were frequently engaged in contests among themselves. In their intercourse with the English settlers, the Indians of New Jersey were generous, kind and affable; naturally reserved, apt to resent and conceal their resentments, retaining them long. They were very loving to one another. If several of them came to a Christian's house, and the master of it gave one of them victuals and omitted the rest, the portion was equally divided among the whole company. If the Christians visited them, they gave them the first cut victuals. They refrained from eating the hollow of the thigh of anything they killed. Their chief employment was hunting, fishing and fowling: making canoes, bowls and other wooden and earthen ware. The women were employed chiefly in raising corn and preparing it, by roasting and pounding it in a mortar, or grinding it between stones, for making of bread.

When travelling in companies they walked single file, in silence. Two were very seldom seen walking side by side, thus making their trail very narrow. The man went before with his bow and arrows, the women after, not infrequently with a child upon her back, and other burdens. If they were too heavy, the man assisted her.

RELIGION OF THE INDIANS.

Of their religious belief, David Brainard in his diary says of them that their notion is that "it was not the same God made them who made the white people," but another, who commanded them to live by hunting

and not to conform to the customs of the white people. Hence, when they are desired to become Christians they frequently reply that they "will live as their fathers did," and go to their fathers when they die. Notwithstanding their traditional belief, Brainard was successful in a remarkable degree in his missionary work among them. Many to whom he preached embraced the Gospel of Christ, and united themselves with a Christian church. The missions which he established at Cranbury and at Crosswicks, were, doubtless, visited by some of those who traversed these Passaic lands and, perhaps, some brought to a saving knowledge of Jesus Christ. In his diary, November, 1745, he writes thus of his work: "Twenty-three of the Indians have now professed their faith in Christ. Most of them belonged to this region; a few from the forks of the Delaware, * * * none of them, as yet, have been left to disgrace their profession by any scandalous or unbecoming behavior."

The Creator endowed the Indian race with a high order of thought. In the numerous councils during the early history of the colonies, and in our subsequent history as a nation, many of them were the peers of their English associates. Their native reticence prompted to contemplation. They studied themselves, and in the analysis of their own minds, they learned to know something of their own moral nature, and thus got a dim insight into the attributes of the Great Spirit and their moral relations to Him. Brainard notices some cases in his experiences with them which illustrate this. His teaching was readily received by those who had felt their need of Christian truth. One said to him while discoursing: "Now, that I like; so God has taught me." Thompson, in his history of Long Island, relates the following inci-

cident: An Indian Sachem on the east end of the Island visited a man committed to prison by Lord Cornbury for his religious belief. The Sachem asked him if he was a *Christian*. Being told "yea," he continued: "And are they not *Christians* who *keep* you here?" Being told, they *called* themselves so, he said "Mang manitou (God) looked at the heart." Taking a piece of coal and drawing a circle he said, "*they* believed the Great Spirit to be all eye, that he saw everything; all ear, that he heard everything; and all mind, that he knew everything."

Teedyescung was a distinguished king of one of the Delaware tribes. On a certain occasion, while a guest at the hospitable home of an excellent member of the Society of Friends in Burlington, he was seated with his host, each silently indulging in his own reflections before the blazing fire on the hearth. The silence was at length broken by the Friend who said: "I will tell thee what I have been thinking of; I have been thinking of a rule given by the Author of the Christian religion, which from its excellence we call the *Golden Rule*." "Stop," said the Indian, "don't praise it to me, tell me what it is." "It is for one man to do to another, as he would have the other do to him." "That's impossible. It cannot be done." Silence then ensued. Teedyescung looked into the fire for a time; then rising from his seat he took his pipe, lighted it and walked to and fro in the room. In about a quarter of an hour he stood before the Friend with a smiling countenance, and taking the pipe from his mouth said: "Brother, I have been thoughtful of what you told me. If the Great Spirit that made man would give him a *new heart*, he could do as you say, but not else." He had studied his own moral nature till he had wrought out the divine philosophy of the Golden Rule.

Teedyescung became a Christian in 1749, and was baptised by the name of Gideon. Among the causes which contributed to the pacification of the Indians with the whites in 1758, as well as the conclusion of a treaty of friendship, ending all difficulties with the Indians in New Jersey, was the influence of this Christian Indian king.¹

INDIAN PATHS.

The only Indian Path which has any record on early maps is the *Minisink*. It extended from the Shrewsbury River north-west, crossing the Raritan a little west of Amboy, and thence northerly to Minisink Island in the Delaware.² This was the great path from the sea to Minisink, the Indian council seat.

The path after leading through Amboy continued due north through the Short Hills to the Passaic, over which it crossed, where Day's bridge was built in 1747, then for about 12 miles to Little Falls, near which it again crossed the same river; thence it led along the eastern side of the valley to Pompton; and thence it followed the Pequannoc toward the Delaware. Its route was crooked, as all Indian paths are. The bogs and swamps of the region traversed were avoided, and the most favorable places for crossing the streams and rivers were carefully selected.³

The various tribes had parts of the seashore to which they resorted as their own. The Minisinks held the

1. See Rev. Dr. Mott, First Century of Hunterdon County. .

2. See Map in Elizabethtown Bill in Chancery.

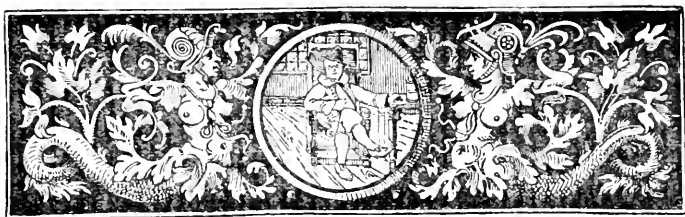
3. The existence of the great path at Day's Bridge is established by a survey noticed in the Elizabethtown Bill in Chancery, 1747. Its proximity to the Short Hills and the mountain region, both north and south of those passes, forbid the belief that the river was reached by any other route. The other points named are fixed by the not infrequent references to the "Indian path" in deeds and surveys still preserved.

shore at Navesink, the Raritans at Barnegat. These latter had their path (traditionally) from the Raritan to the shore by way of Spotswood and Freehold. The Burlington path led across the county of Monmouth from Long Branch and Shrewsbury, by way of Tinton Falls, through Freehold and Crosswicks to Burlington.

A branch path from the Minisink crossed the Raritan at New Brunswick, and continued to the Delaware at Trenton. This was used between these two towns for a considerable time after their settlement by the English people began.

The Newark mountain region was crossed by the natives dwelling on the Hudson River by paths, all of which intersected the Minisink. Their nearest and most direct route from the Hudson to Minisink Island, was through the great notch on the first mountain, four miles north of Montclair, meeting the main path near Little Falls. The other intersecting paths were at Montclair, where the highway crosses the mountain, the notch at Eagle Rock, the notches of the Mt. Pleasant and Northfield highways and the mountain crossing at South Orange. All these routes led to the Minisink, which was not more than six or seven miles west of the first mountain. They all crossed the great path and were the highways of Indian travel from the Hudson west, through the Musconetcong Valley to the Delaware.





CHAPTER II.

THE EARLY SETTLERS.

THE experiences of the Newark settlers, in their earlier migrations in America, had taught them the methods of overcoming the difficulties attendant upon the formation of a new settlement. They had now possessed themselves, by an unquestionable title, of a large extent of territory in a state of nature. The Passaic River was navigable and open to the sea ; and, through the East River to Long Island Sound, with the shores of which they were familiar. The lands west of the river lying in meadow, and much upland sparsely wooded ready for cultivation, presented an inviting site for immediate occupation as a town settlement. Their first measure to this end in 1666, was to divide the land in this part of their purchase into six-acre lots to accommodate the heads of families. The allotments were made according to their former neighborhood ties as towns in the New Haven Colony. They were designated as the Guilford Quarter, the Milford Quarter, etc. Provisions were made for highways and for fencing of lots, and, by a division of the meadow, provision was made for the good condition of their stock, horses, cattle and swine, of which they had brought an abundance.

The question sometimes arises: Did they drive their stock to New Jersey from their former homes as Hooker did in 1636, when, with his company, he migrated from Cambridge in the Massachusetts Colony to Hartford? The Newark immigrants came in vessels. They built vessels in the New Haven Colony, and were familiar with navigation. Milford gave much attention to trade. Brigs voyaged thence to the West Indies, carrying staves, horses and cattle, as well as farm products, bringing, in return, rum, molasses and European goods. Their sloops were built for the coasting trade.

In ten years the Newark settlers had provided a meeting house for the worship of God, brought their acres into subjection, made for themselves comfortable homes, established an ordinary for the entertainment of strangers visiting their town, built a gristmill, provided a vessel for traffic by water, established their courts and their system of magistracy, made provision for a schoolmaster, laid their highways, appointed surveyors for the same, and taken steps for the formation of a county, which in 1675 was established as the County of Essex.¹ Newark was then the most compact town in the province. About ten thousand acres were taken up for its accommodation, and its outlying plantations covered forty thousand more. In 1682 Newark contained a hundred families.²

The young men and maidens, some of whom had reached and many more were approaching adult life when they came to Newark, had formed marriage alliances and were now seeking homes for themselves on the inviting mountain lands. The settlers had trav-

1. Essex and Monmouth counties were formed in the same year. They were the first erected in the State.

2. See Whitehead's *East Jersey under the Proprietors*, pp. 123-124.

ersed them, and had learned the value of their New Jersey purchase. They were ambitious to occupy them. An order was accordingly made in Town Meeting, May 28, 1675, to lay out the third division. The Home lots of six acres extended a little beyond the line of High Street in Newark, as it is now laid out. All east of this was known and continued to be known till 1807, as the *Town at the River*. The region west to the top of the First Mountain was called the NEWARK MOUNTAIN. During the ten years of their residence at the river the settlers had greatly increased in horses and cattle and other stock, which were pastured on the mountain lying in common, the animals being marked or branded, and recorded in a book provided for the purpose.

In laying out this new division it was ordered that the highest estate should not exceed forty-one acres, and the lowest not less than twenty; and "that this land should all lie common for pasture, timber and stone, till it be enclosed by fence." The estimate by the settlers of the value of the mountain lands is made evident by the readiness with which they were taken up. It is manifest that this division was a very popular measure, and the lots were rapidly occupied, many by the original associates and some by their children. It does not appear that in laying out land the surveyors were careful to conform with any accuracy to the number of acres ordered to be laid to each share. They varied in amount from forty to sixty acres.

The subscription to the "Agreement," so fundamental in the estimation of the associates in the organization of their town, to which reference is made in a former part of this chapter, was not long insisted upon in the admission of planters to town privileges. In 1680, fourteen years after the town was founded,

eleven were received upon the payment of purchase money. No mention is made of the agreement. In 1685, a committee was appointed to go from house to house of those who had not subscribed to the Fundamental Covenant, and to return their answer to the town. This committee never reported. In the next year one is recorded as admitted a planter, "he submitting to all wholesome orders." From this time onward settlers were admitted without any reference to the covenant.

Pastor Pierson was an old man when he came to Newark. Twelve years thereafter, during nine of which his son was appointed his assistant in his pastoral work, the godly old Puritan was called to the heavenly rest. The colony was prosperous within itself. It held a territory which invited strangers of the best class to come among them. An increase of planters of good character, and the purchase money which they brought in their hands, secured to them lands upon equal terms with the associates. The latter were also brought into close relations with New York, which had about four thousand inhabitants, with a large trade. The intercourse of the Newark people with New York, and, probably, with the Dutch settlers on the west end of Long Island, was frequent. We find the following "item" illustrative of this in the Town Records, February 12, 1698: "Upon a report that many are sick of the small pox at New York, it is thought fit to prohibit persons from frequent going thither upon every small occasion as formerly." A committee was thereupon appointed to "consider whether persons' occasions are of urgent necessity, and, as they find, to give liberty or prohibit."

A recent writer says: "The founders of Plymouth set up a religious community with commercial pur-

poses. The founders of New Amsterdam set up a commercial community upon religious principles." The Newark fathers, by leaving New England, had separated themselves from their traditional disputes and dissensions which for thirty years had been a source of perplexing concern, a fact of itself calculated, in the quiet relations of their new home, to mollify prejudices and open their minds to the acceptance of more liberal views of civil rights. It is reasonable to believe that their friendly and intimate relations, so early established with their prosperous Dutch neighbors, in connection with the satisfactory condition of their town in its religious, moral and worldly progress, shaped anew their methods of conducting its affairs "*According to God and a Godly Government.*"

It is not to be understood that those admitted as planters without signing the Fundamental Covenant were not the equals of the original associates in religious principle and high purpose as exemplary citizens. They, too, became the honored fathers of this mountain region. It is honored still by their numerous posterity. This fact is illustrated when we name the families of Williams, Condit, Peck, Pierson, Munn, Freeman, Wheeler, Ogden, Hedden, with as many more equally worthy. Newark was constantly drawing increasing numbers from New England and Long Island.

THEIR PLANTATIONS.

Having now in some degree illustrated the natural surroundings and resources of the mountain planters, we may look into their methods and their progressive growth as a community. They were a robust, God-fearing yeomanry; men of good estate, trained by their traditions to freedom of thought, self-reliant in the management of affairs, and fortified in this by

high moral and religious purpose. Macaulay, in his History of England, refers to the fact that at the time of the accession to the throne of James I., (1685), many thousands of square miles in England, now rich in corn land and meadow, dotted with villages and country seats, were moors overgrown with furze, and fens abandoned to wild ducks. Straggling huts, built of wood and covered with thatch, where are now manufacturing towns and seaports. A large part of the country beyond Trent was, down to the eighteenth century, in a state of barbarism. Agriculture was in a very rude and imperfect state. The arable land and pasture were not supposed to amount to much more than half the area of the kingdom. The remainder consisted of moor, forest and fen. Deer in many parts by thousands wandered as free as in our own primitive American forests. Wild beasts of large size were numerous. On one occasion, Queen Anne, on her way to Portsmouth, saw a herd of no less than 500 deer. The horse, sheep and ox were diminutive, and at the beginning of cold weather, when the grass became scanty, sheep and oxen were killed and salted in great numbers. During several months of the year even the gentry scarcely tasted any fresh animal food, except game and river fish. The yeomanry did not eat meat except on special occasions. King, in his natural and political conclusions, roughly estimated the common people of England at 880,000 families. Of these families, 440,000, according to him, ate animal food twice a week. The remaining 440,000 ate it not at all, or at most, not oftener than once a week. The abode of the lord of the manor of the seventeenth century was without decoration. "The litter of the farmyard gathered under the windows of his bed chamber, and the cabbages and gooseberry bushes grew close to his hall

door. His table was loaded with coarse plenty, and strong beer was the ordinary beverage.”¹

In striking contrast with the condition of the yeomanry of the mother country, in the last years of the seventeenth century, we contemplate that of the freeholders of the Newark Mountain plantations in the early years of the eighteenth. Their acres, and enough of them for all their needs, were subdued. Their horses² and cattle and sheep abounded, finding pastures not only within the enclosures of their plantations, but on the common lands. The temporary homes first erected, had given place to commodious houses of timber, and not a few of stone. Their apple orchards were everywhere adorning their lands. Their cereals furnished them bread, their lesser plantings vegetables, and the spontaneous growth of the smaller fruits added healthful luxuries to their diet. Their herds and poultry furnished animal food, and the wool of the flock, and the flax of the field met all the necessary demands for their clothing.

The facilities of land culture in the days of the Newark fathers were in contrast with those of our day. The draught work was done by carts drawn by oxen. They had no wagons. Sleds and drags, drawn generally by horses, were used for light work. The soil was broken up by the old English plow, with an iron share and wooden mould board. The highways were

1. We discover in these facts the reason why the early letters sent by the first New Jersey emigrants to their friends in the old country so particularly notice the abundant supply of beef, poultry, mutton and pork, as also shell and other fish in the salt water bays and rivers. The good houses to dwell in are also frequently noticed.

2. Horses were first imported by the Dutch in 1625, to New Amsterdam, also cattle and other domestic animals. Cattle were imported in the Massachusetts Colony in 1635.

passages for ox carts. No carriage of any other sort was in use till many years afterwards.¹

Horses were in universal use for riding by both sexes. They carried often two persons and sometimes three. Deacon Amos Harrison went thus to church with his wife and twin children, each one bearing a child in arms. Bethuel Pier-
Amos Harrison son came weekly, with his wife and daughter on one horse, from South Orange, to attend an evening religious meeting at Wardsesson.

A diary kept from 1772 to 1778, by Jemima Cundict, a bright belle in the Second Valley, describes a visit to her made by one of her admirers. He came on horseback, and invited her to ride to Elizabethtown, a distance of nine miles from her home. The pleasure thus proffered was declined, notwithstanding his importunity, and she closes her account of his visit thus: "So he went off gentlemanly like, but I thought, when he got on his little nag, that he did not want a button behind him for he almost covered him himself."

THEIR APPLE ORCHARDS.

The apple is indigenous to New Jersey. The Newark Mountain seems to have been adapted to its growth. A place, "commonly called the *crab orchard*," was a boundary monument in a deed dated 1702. Its locality was a little north-east of the Rosedale Cemetery. The cultivation of the fruit began with the settlement of the town. "The first row of apple-

1. The first farm wagon at the mountain was introduced by Aaron Harrison in 1812, and the first one-horse wagon by his son, Ira Harrison. This latter was quite a popular improvement. It was sent for on funeral occasions, and was freely loaned to the people till a hearse was built by the Rosedale Cemetery Co., and brought into use.

trees" is noted in the Town Records, 1678, as bounding land.¹

As the lands were cleared the orchard was planted, and in a few years became a feature on every farm. In the time of blossoms the whole country was like a flower garden.

The young trees came from the seeds which germinated in the droppings of the cattle that had fed upon the fruit in the pastures of the woods. The young plants were carefully collected and their growth cherished till they were fit for orchard planting. Cultivation greatly improved the fruit. It was the only method of improvement, and served the use of the people until the close of the last century, when grafting was introduced. Some of the best apples known originated in this region. The growth of the apple tree is slow, and it comes late into bearing. That the soil and climate were favorable in a peculiar degree to its speedy maturity, appears from the fact that in a description of Newark in 1700, we read: "The town of Newark alone in one year made ready a thousand barrels of good cyder out of the orchards of their own planting."

After the time of apple harvest, cider was as free, practically, as water, and more frequently offered to quench thirst. It was sent everywhere, shipped largely to southern ports, and became for a century or more a large source of revenue to the people.

THEIR SAW-MILLS.

The first saw-mill was built in 1695.² It was on a stream near the town at the river. The next was on

1. The settlers having come from their well-tilled farms in the New Haven Colony, it is reasonable to infer that they brought with them young trees for their first planting.

2. See Newark Town Records, p. 103.

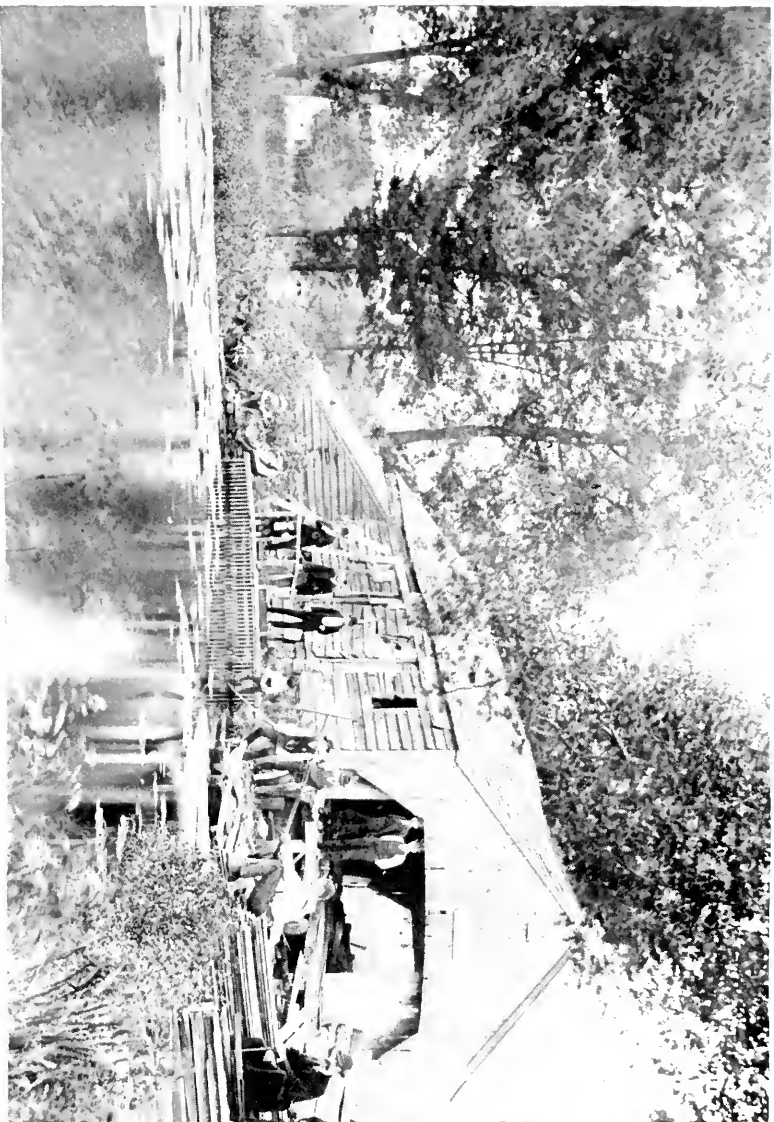
the Rahway River a short distance below South Orange, 1718. Samuel Harrison's saw-mill was in operation in 1727, as appears by charges in his account book. How much earlier is not known. It was built on Wigwam Brook, a few hundred yards west of Day Street. It continued in operation during the most of the years of the last century.¹

Another saw mill, possibly as old as the last mentioned, was the Dodd Mill; this was located a short distance north of Dodd Street, near Glenwood Avenue, and was the last in use in this part of the town. It is impossible to state when or by whom this mill was erected, but it had been in the possession of and operated by the various members of the Dodd family certainly for more than one hundred and fifty years before it was demolished in 1886. This old mill occupied almost the position of the building now used for the Sewage Disposal Works of East Orange.

BUILDING MATERIALS.

The timber used in buildings was hewn, and often with great skill. The shingles for roofing, and frequently for siding, were obtained from the cedar logs on the meadows between the Passaic and Hackensack Rivers. The remains of the ancient forest there are still to be seen from the railroad cars as the traveller passes over them. The lime which was used for building purposes was made from the shells which abounded on the coast, and which were found in numerous places in immense deposits made by the natives. The stone used was not quarried. It was gathered from the surface, roughly dressed, or split, if its formation admitted. The nails in use were wrought at the forge. A brook, known as Nailor's Brook, on the farm east of Soverel's

1. The dam which was built for the mill flooded the swamp west of it, and killed the thick growth of timber upon it. The result of thus exposing the low grounds to the sun and air is alluded to in the chapter on Topography.



DODD SAWMILL.

ice houses, derived its name from the nails and spikes made in that immediate vicinity. From an item in the Town Records, April 17, 1669, concerning a provision for nails for the "closing of the Meeting House," we infer that a forge was an appendage to other farm appointments, and that nails were home-made.

HOME LIFE.

The houses were not usually built with cellars. It was only deemed necessary to excavate a space under the building of a size corresponding to the needs of the family for the preservation of their winter vegetable stores. It was reached by a trap door in the floor of the house. In the Revolutionary war this proved to be a convenient place to secrete valuables, when the houses were visited by the Hessian soldiers for plunder. This writer has been a visitor at a house, where, during the war, the family warned of the approach of these enemies to their peace, stored their feather beds and other valuables in the big hole under the floor. When the British mercenaries arrived, they raised the trap door and seeing the beds and other things, seized the dye-pot which was at hand and emptied the contents upon them. Among other articles deposited were a Bible and hymn-book. These dye-stained relics were preserved in the family.

The most of the houses were of one-story; some were two-stories in front and one in the rear. A large room on the ground floor was the living room, parlor and kitchen. The fire-place was capacious, large enough to admit a back-log of wood eight feet long, drawn to its place by a horse.¹

1. Calvin Dodd, who died a few years since at an advanced age, remembered the frequent pleasure he derived, when a boy, by riding into the house on logs intended for the family fire.

The furniture of this chief room was quite primitive, and as simple as were the habits of the frugal owners. The table for family use was so constructed as to admit of being turned, or folded, to form a long seat on the side of the room. A convenient and usually coveted seat was furnished beside the fire-place, by the dye-pot, one of the first articles provided in house-keeping. This was made of wood, strongly bound with hoops, low and covered with a well-fitting lid, ornamented often with a cushion.¹ The dresser was one of the ornaments of the room. On it were arranged the table furnishings when not in use. They were very plain but enduring, and not much liable to breakage, for the plates and trenchers were of wood, turned, oftentimes quite artistically. The drinking cups, which were in common use, were made of gourds. Pewter plates and vessels came into use later in the century, and, being carefully polished, added to the attractions of the home.

The spinning-wheel formed a feature in the furniture of all these mountain homes. Much taste was bestowed upon this important instrument of the household. It was made of hard wood, chiefly of white oak, and, sometimes of cherry, ornamentally turned. The art of turning in wood was honorable and profitable. John Ward, "the Turner," and John Ward, Jr., "the Turner," were prominent men in their day. A turning mill was built, and operated by water power very early in the eighteenth century, on Nailor's Brook, east of Soverel's ice houses, of which mention has been made.

All the fabrics for wearing apparel and for home

1. The dyes used for domestic fabrics were obtained from sumac, bark of the black oak, chestnut and other trees. Imported dyes were an important article of commerce in New York.

comforts were homespun. The flax was converted into linen, and the wool into garments. A suit of clothes could only be had by long and industrious preparatory effort. The sheep must be sheared, the wool cleansed and carded, the thread spun by busy hands at the spinning-wheel, and made ready for the loom, which, in its turn, committed it to the fulling mill, the dye-pot and the dressing process. In six months from the first steps in the process, the cloth was made ready for the tailor, who went from house to house to ply his trade. During all the last century, and in the early part of this, homespun was universally worn. A suit of English broadcloth was rarely seen. Dr. Wither-
spoon, who died in 1794, in his description of New Jersey, remarks that "it may be depended on that there is not one in ten of the members of the Legislature who is not clothed in the manufacture of his own family, for the greater part; and many of them have no other clothing of any kind." Says another authority: "Time was when the proper care of the flax crop could take all the farmers' year, not to speak of weaving, bleaching and dyeing, which was often done after he and his boys had sown the seed for the next year's round of toil." Boots and shoes were also made at the homes of the people by the makers of them, itinerating from house to house, the material being furnished to their hand.

There was little call for shops in such a community. The few articles not produced by the people themselves, such as hardware, ploughshares, leather, etc., were kept in small stock by some farmer of the neighborhood who opened his store upon call. The people, from the beginning of the settlement, were in communication with New York. Here were obtained such groceries as coffee, tea, spices, etc., when needed; sugar

and molasses were made from the sugar maple; and honey was largely produced, the best of which was made from white clover. Denton, an early historian, speaking of trade in New York, says that "the country is full of all sorts of cattle, for which any sort of English goods, as, likewise, instruments of husbandry and building, with nails, hinges, glass and the like," may be had. He further says: "You shall scarce find a house but the south side of it is begirt with hives of bees, which increase after an incredible manner."

The sheep, which were brought with other stock at the first, increased to such a degree, and had become so valuable a species of plantation property that, in 1704, it was voted by the town¹ "that there should be a shepherd hired for to keep the sheep." Four sheep masters were appointed to act for the township, who should hire the shepherd, and have a general supervision of the flocks which ran at large on the common lands, each owner having his proper mark, as he was required to have for his horses, cattle and swine, which were duly recorded. For the further protection of the owners and the preservation of the sheep, a tax on dogs was enacted at a later day, providing that the assessors of the township when laying the other taxes, should assess the following sums, viz: "If one dog is kept by one family, one dollar. If two dogs are so kept, five dollars, and for every dog so kept above two, the further sum of twenty dollars." A heavy penalty was, by the act, inflicted upon the owner of a dog proved to have wounded or killed a sheep, and a forfeit of thirty dollars, if the dog was not killed within forty eight hours. We suppose this measure for the protection of sheep to be the origin of our dog tax of the present day.

1. See Newark Town Records, p. 117.



CHAPTER III.

EARLY ROADS.

THE first public statute passed by the General Assembly of the Province of East Jersey, made provision for the laying out and improvement of roads. This was in November, 1675, and thereafter two men were required to be appointed in each town for the laying out of new highways. In March, 168 $\frac{3}{4}$, another law was enacted, creating the office of commissioners, for the special purpose of making and settling highways, passages, landings, bridges and ferries, in the three counties of Essex, Bergen and Middlesex.¹

In the Newark settlement a sufficient number of highways had been opened near the river, at an early day, for the benefit of the people occupying "the Home Lotts." But the planters at the Mountain, who still retained their town residences, insisted upon greater facilities of communication between their homes and their plantations. They were entirely dependent upon the original Indian "paths." And they procured the passage of a resolution by the Town Meeting, on December 12, 1681, "That there shall be Surveyors chosen to lay out Highways as far as the

1. See Grants, Concessions, etc., of the Province of New Jersey, p. 256.

Mountain, if need be." The surveyors were chosen at the same time; but the new roads were not laid out, or, if laid out, were not built. It was easier to obtain the favorable vote of their friends and neighbors, than to have action under it. And so the old "paths" continued; widened, perhaps, for the passage of an ox-team; but always straggling, rudely-made, and imperfectly kept. Meanwhile the number of the plantations was rapidly increasing; they reached from Bloomfield and Cranetown (now Montclair) on the north, to South Orange. There was frequent occasion for the planters to visit each other; and on the Sabbath and Town Meeting day, at least, it was necessary for them to repair to the "Towne by the River." And their demand for proper highways gradually became louder, and more and more persistent.

Suddenly in 1705, the other settlers were awakened to a proper sense of their neglect, and, as is usual in such cases, sought to make ample atonement therefor by extraordinary and unnecessary activity. On a single day, the commissioners laid out and recorded twelve new highways, of which seven were in the Mountain district. In the public records of our county, we find the following entry: ¹

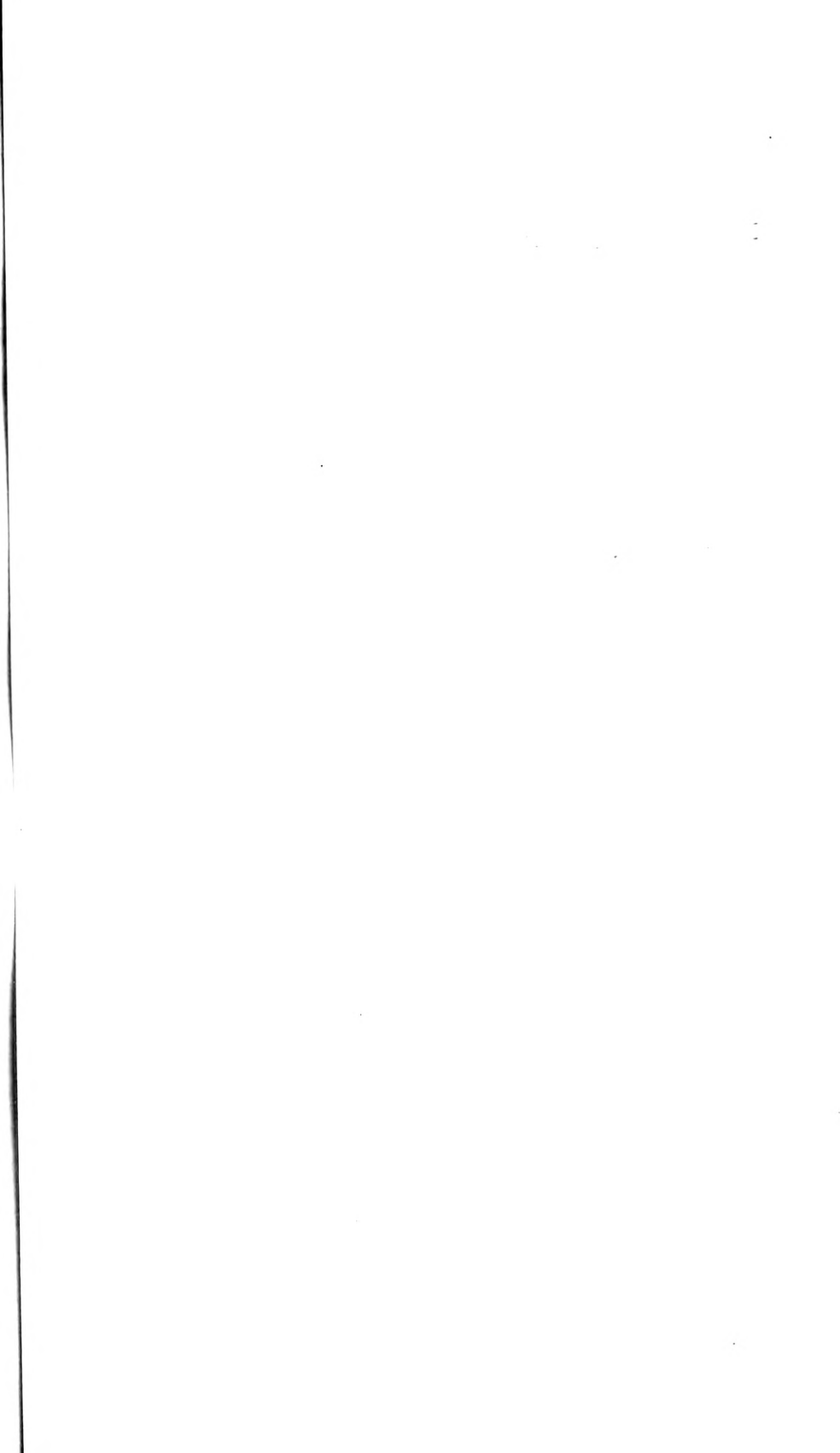
"High-Ways and Roads laid out by the Commis'rs for Newark in the County of Essex, 8th Oct., 1705.

"First a Road from Town to the Foot of the Mountain, or Wheeler's, as the Path now runs, as streight as the Ground will allow.

"An other Road from said Road South, by a line of mark'd trees, to Joseph Riggs House.

"An other Road from said Riggs to Town, to run by a path as streight as may be, and by a Line of mark'd Trees, from first mention'd Road North, at Foot of said Mountain.

1. Book A of Essex Co. Roads, pp. 5-7.



A hand-drawn map titled "EARLY ROADS" showing a network of roads and trails. The map includes labels for "WATCHDOG MOUNTAIN" on the left, "CANYON" in the center, and "RIVER" on the right. A compass rose is located in the upper right quadrant. The roads are depicted as solid lines, while trails are shown as dashed lines. The map is oriented with North at the top.

“An other Road running by a line of marked Trees unto Anthony Olieve’s House.

“An other Road running from s’d Anthony’s House to first mention’d Road, by a Line of mark’d Trees and path to the other Road running from s’d Anthony’s Road to Caleb Ball’s House, by path and marked Trees.

“An other Road running N. E. from s’d Road to Town, by a path and Nuttman’s line.

* * * * *

“An other High-way from the way at the Foot of the Mountain, running up to the top of the Mountain, beginning on the North side of Amos Williams House; thence in the line between Amos and John Johnson as near as may be to Rocks, North to the Notch.”

It must be confessed that it is not possible to locate all of these several roads with certainty. And, yet, tradition helps us somewhat.

The one which is *first* described, that is: “from Town to the Foot of the Mountain, or Wheeler’s,” was probably almost identical with the “Crane road” in Newark, and our existing Main Street in East

Jasper Crane

Orange and Orange, and a part of Northfield Avenue between St. Mark’s Church and the Heckscher home-

stead in West Orange. The Crane road began at the head of Market street, near the present Court-House, in Newark, and passed the residence of Jasper Crane at High Street, and ran thence through the present Warren Street to Roseville. The name of Crane road was given in compliment to Mr. Crane. In the western section, the only change that has been made in the location of the road since 1705, is for the distance of a few hundred feet at Great Meadow Brook. The terminal point was Nathaniel Wheeler’s, at “the Foot of

the Mountain”: being the property now occupied by

na kanil wheeler Mrs. Georgiana L. Hecksher. His house is said to

have been built in the south-eastern corner of the tract.

The language of the commissioners’ return of the road, to wit: that it is to be laid out “as the Path now runs, as streight as the Ground will allow,” explains the curiously winding and indirect course of the existing highway. It occupies the original Indian trail, and turns to the right or to the left just as the natives had deviated from a straight line, in order to avoid the bushes and swamps which lined its course as recently as the beginning of the present century.

The *second* road is also easily ascertained. It ran from the main road—that is, the one from the Town to Wheeler’s—“South, by a line of mark’d Trees to Joseph Riggs’ House.” Tradition says that its starting-point was at or near Wheeler’s house, and that it proceeded southwardly in a straight course to the corner near the present dwelling-house belonging to Mrs. Jephtha B. Lindsley; and thence, following the line of the existing Valley Road and Ridgewood Road, to the present South Orange Avenue, at a point opposite the Church of the Holy Communion. The stone house

jos Riggs of Joseph Riggs stood on the north-westerly corner of Ridgewood Road and South Orange Avenue, on the lot now occupied

by the rectory of the said church. Soon after 1800, and for a reason now forgotten, the first section of the road was abandoned, and was laid out anew in such manner as to begin at a point near St. Mark’s Church, and to proceed to the Lindsley corner by the winding course now occupied therefor.



JOSEPH RIGGS' HOUSE.

There is no difficulty in understanding the first part of the description of the *third* road. It was intended to run "from said Riggs' [House] to Town." That is clearly the existing South Orange Avenue. But no man may positively interpret the meaning of the words which follow: "and, by a Line of mark'd Trees from first-mention'd Road North, at Foot of said Mountain." The "first-mentioned Road" is the road from Town to Wheeler's. Can it be that the words in question refer to *another* road, which was to be laid out from the main road northwardly to Tory Corner, or Williamsville? This would naturally be over the ground now occupied by Valley Road. But there was then a big swamp there, which interfered with road-making. And it is stated that the first Valley Road was not made until after 1750. Perhaps, it was "laid out" in 1705, but not "opened" and worked until the actual growth of the neighborhood demanded it.

The *fourth* road "unto Anthony Olive's House" probably started at a point near Nathaniel Wheeler's (on the Heckscher tract), and ran in an irregular manner to the Oliff house, contiguous to the present Oak Bend in Llewellyn Park. It may have been the original of

Anthony Oliff

the private road now leading into Hutton Park. At all events, it could not have been needed in 1705 for a public way. And, when the Oliff house was abandoned, the upper part of the road might have been disused, and at length closed up by general consent.

We do not know where to place the *fifth* road. It is described as "running from s'd Anthony's House to first-mention'd Road, by a Line of mark'd Trees and path, to the other Road running from s'd Anthony's Road to Caleb Ball's House, by Path and

marked Trees." Now, it is certain that, in 1704, Edward Ball conveyed to his son Caleb a tract of land containing fifty acres, and lying north of the lot of Azariah Crane. One of Mr. Crane's farms was situated in Cranetown (now Montclair), and it is possible that Caleb Ball's residence adjoined it, on the north. If so, we may be justified in supposing that the fifth-described road had its initial-point at Anthony Oliff's house, and ran thence in a northwardly direction to Caleb Ball's house in Cranetown. Or, it may have started at Oliff's house, and have followed the course of the ravine southeastwardly to the present gateway of Llewellyn Park, on the Valley Road. Within the last fifty years, there was an ancient cart-path in that ravine, through which wood and farm produce were brought to the highway from the fields lying near the top of the mountain. On the accompanying map of "Early Roads" the fourth and fifth roads are *suggested* by dotted lines: we do not dare to be more positive as to their location.

Nor do we find any person who ventures to locate the *sixth* road, "running N. E. from s'd Road to Town, by a path and Nuttman's line." It was, perhaps, near the town, and intended to be a cross-road to Bloomfield.

But, the *seventh* road seems to be the original Eagle Rock Road; which was laid out anew in 1733. It was described, in 1705, as "An other Highway from the way at the Foot of the Mountain, running up to the top of the Mountain; beginning on the North side of Amos Williams House; thence in the Line between Amos and John Johnson as near as may be to Rocks, North to the Notch." And, in 1733, as "Beginning at the house of David Day, thence running as the road *now runs* to a certain chestnut tree standing near the house of Amos Williams, said tree standing on the

north-east side of said highway ; thence running as the road *now goes* between the fences of Amos Williams and Thomas Williams ; thence turning to the left hand over a small brook, and so running up said brook to the mountain ; thence running north of a certain Notch, called and known by the name of the Great Notch, to the top of the Mountain."

Amos Williams

The first Amos was the brother, and the second a son, of the original settler Matthew Williams. The road evidently began, in each survey, at or near the bridge over Wigwam Brook, in Tory Corner.

There were other roads in early use, and that remain unto this day, which were not regularly surveyed. One of them was the road leading from Cranetown (Montclair,) to Orange ; entering our Main Street at the Park House, or by way of the present Washington Street at Brick Church, in East Orange. It is alleged that our existing Park Street follows the precise lines of the former Cranetown Road. Of equally early origin was the road from Wardesson (Bloomfield,) to East Orange ; and which is now known as Prospect Street. And so with the Swinefield Road : in use by the aborigines in their journeys from the Hudson to the Delaware rivers. Originally, a "path," it branched off from our present Main Street, at the Brick Church ; and, running through Tory Corner, crossed the Mountain at Eagle Rock. From Tory Corner westward to the top of the Mountain it was laid out as a common highway in 1705, and afterwards in 1733. Until the speculation-times of 1836 and 1837, the whole highway was called the Swinefield Road. But building-lots were more valuable when located on a "street," rather than on a country "road." And, so the high-sounding name of Washington Street was given to all

that part of the highway which lies east of Tory Corner. And the late Llewellyn S. Haskell, in 1855, called all that part of it which ascends the mountain by the more appropriate name of Eagle Rock Road.

"Scotland Lane," in Orange, was opened and in use as far back as 1721. It is spoken of in a conveyance for real estate, made in that year. In 1730, the existing Centre Street, in Orange, was designated as "a highway"; but it was not formally laid out until 1809. And "Harrison street," in East Orange, "was laid out by the surveyors in 1796; and yet it must have been in use long before that date. Indeed, the surveyors' return speaks of it as an existing "lane."

In primitive days there was a sufficiency of highways, as regards their number. But they were poorly constructed, and badly kept. In opening them to public travel, little was done beside moving back the fences, and establishing them upon the new lines. A swamp was overcome by throwing in a few loads of unbroken stone, from the adjoining fields; perhaps, by a few logs, laid down as a corduroy pavement. Road-overseers were chosen annually, and the inhabitants were "warned out" at uncertain periods, whenever it might interfere the least with farm work, for the purpose of "keeping the roads in repair!" The overseers had little conception of the true principles of road-making, and were for the most part content to plow up the gutters, and to throw the rich soil back into the middle of the carriage-track; while the farmers and shoemakers, who were "working out their taxes," seemed to have no other object in view than to make each day's labor a short one. No one appreciated the value of good roads. Such of us as were in the habit of driving in Essex county, forty years ago, will remember the deep, tenacious, mud of Cen-

tre and Scotland streets, in Orange, in the Spring and Autumn months; and their bones will ache anew, in the recollection of the physical tortures of the passage from South Orange to Newark, over the scantily-covered rocks in the old South Orange Road, during the whole twelve-month. Blessed be the memory of Mac-Adam and Telford forever !





CHAPTER IV.

EARLY LOCAL INDUSTRIES.

IN the year 1710, a large tract of rough, wild land on the banks of the Passaic River, opposite Belleville, was purchased by Arent Schuyler. It was a part of what was then known as Barbadoes Neck, which extended from the bay between the entrance of the two rivers, Hackensack and Passaic, about seven miles north, to Boiling Spring, now Rutherford Park.

In 1719, Mr. Schuyler's attention was called by his colored man to a specimen of rock which he had found on the tract. Its weight and peculiar appearance led him to regard it as something valuable. Upon investigation, it proved to be copper ore containing 80 per cent. of the metal. The ore was very abundant, but for reasons unknown the mine was not worked much in the first owner's day. He died in 1730.¹ But Mr.

1. That it was worked earlier than 1730 appears from a letter of Gov. Hunter to the Lords of Trade, November 12, 1715, in which he notices the want of small currency in New Jersey, and recommends them to obtain a grant for coining copper farthings, as they will "find by the Custom House books in Bristol, where there was imported from New York about a Tonn of ore in July or August from a copper mine here brought to perfection." (New Jersey Archives, IV. 222.) Also, on April 17, 1721, the Surveyor of New York signified to the Lords of Trade that "the copper ore which now rises very rich and in great plenty in a new discovered mine of one Mr. Schuyler in New Jersey. * * * There is shipt on board, etc., for Holland, one hundred and ten casks of said copper ore, which we have not as I can find, any law at present to prevent." (*Ibid.* Vol. V., 7.)

Schnyler's son, John, who inherited the property, worked it very profitably, sending the ore to England to be wrought. In 1753, the *first steam engine* introduced into the colonies, was set up in the mine at a cost of £3,000 sterling. It was capable of throwing about eighty hogsheads of water per minute. It was destroyed by fire some years afterwards. There were sent to the Bristol Copper and Brass Works, England, at least thirteen hundred and eighty-six tons and probably much more. This was one of the earliest mining enterprises in the American provinces. The ore was prepared for shipment by crushing the rock in which it was found, by means of a stamping mill. It was then washed from the rock and placed in barrels for shipment to the mother country ; for, be it noted, that the careful old mother would not trust her daughters to work out the pure material on their own account and for their own profit.

This mine has been worked with varying degrees of success till within about twenty years. A shaft was sunk not many years since by a Philadelphia company, to the depth of 275 feet, and an abundance of valuable ore obtained, but the expense of working it proved too great, and caused its abandonment.

Those who drive across the Hackensack meadows towards Newark, have probably noticed, a little north of the cut of the Midland Railroad, a bank resembling the white dune sands on the seashore. This is the debris from the washings of the copper mine. It marks its locality to the traveller, as also the immense amount of material which has been unearthed during a period of more than a hundred years.

Our fathers of this "Old Newark" region, during the first fifty years of its history, had no higher ambition than to reap the reward of their labor in the sup-

port of their families, and in adding a little to their means by their diligent culture of the virgin soil of their lands. But now, new sources of profit filled their thoughts. A valuable *ore* had been found in their immediate neighborhood, and

A MINING EPIDEMIC,

spread throughout the Newark settlement and through the Province, as well. Geological knowledge was very crude. Indeed, Geology had not as yet been raised to the rank of a science. The grouping of rocks, their distribution and relations, and the natural position of minerals, was not yet known or even discussed. No "School of Mines" existed, even in the old country, nor was known till a hundred years afterwards. The miners of England wasted capital as they "blundered their way into practical skill." No wonder that our fathers cherished the delusive hope, that if their lands furnished copper, metals still more precious might be brought to light by diligent search.

The old town records show that such search was made. In 1721, (two years after Schuyler's discovery,) "it was agreed by vote, that the trustees, or the major part of them, should have power, with Capt. Samuel Harrison and Lient. Samuel Dod, to let out the Common Land, or any part thereof, to dig for mines, to such persons and on such terms as they shall agree upon." In 1731, the same agreement was again adopted, and in 1735, "the town being assembled together, there was a vote put, whether the inhabitants were willing that the Common Land should be leased out to any person, for to search and dig for mines, which was carried in the affirmative, and not one person opposing it."

There is abundant evidence that the privilege to dig

for ore was used in Orange and Bloomfield. One mine was opened and successfully worked, of which hereafter. Upon the Ropes property, when being graded, three places were found by the contractor, where deep excavations had been made in early times, filled up by successive layers of leaves and earth. One of them, at the foot of Mount Vernon Avenue, was a finished shaft, sustained by heavy timber in good preservation. This shaft was discovered many years since by the former owner of the property, Judge Williams, while digging for purposes of improvement, and was recognized by him as a mine-digging relic. The recent grading rendered it necessary to remove a considerable portion of the timber of the shaft. The bottom was not reached. The remainder is there still, being cut off to grade. There is no evidence in the vicinity of these diggings that there was any reward or even encouragement for the labor bestowed.

In Bloomfield, a little south of Ridgewood Avenue, and crossing the highway to Montclair, was a locality where considerable mining was done. A hammer and a handpick were unearthed two years since at this place, when the avenue was being widened and graded. A drill was also noticed in the rock, which, upon measurement, proved to be fifteen feet in depth. There is no tradition that this mine ever yielded anything more than the "stoneheaps" which distinguished that part of the town for more than a century. They lay there till about twenty-five years since, when the last of them were removed, being utilized for farm and building purposes. When the ground where they lay was cleared, the stumps of the primitive forest trees were brought to view. This mine was opened at a very early date. Thomas Cadmus, who was born in 1736, near the mine, and afterwards inherited the property,

always declared that it was worked before his remembrance. He only remembered the stoneheaps. Allowing ten years for the dim recollection of childhood, it seems certain that they lay there in 1746.

About twenty years since a Cornwall miner, who had worked in the Schuyler mine, made an effort to lease the Bloomfield property for mining purposes; but the owner (the widow of Thomas Cadmus,) did not "want to see any more stoneheaps," and persistently refused to consider his offers. The only successful enterprise was the

COPPER MINE IN ORANGE,

which was discovered on the lands of John Dod, who owned about 500 acres, extending from a line a little west of the Bethel Presbyterian Church north and north-east towards Bloomfield, including the site of the present saw-mill between Dodd street and Bloomfield Township. This mine was opened near the bank of the Second River. Its entrance is now partly covered by the foundation of the church. The terms on which it was worked appear from the articles of agreement, an ancient copy of which, *John Dod* duly attested, is in the possession of Calvin Dodd, Esq., now in his 85th year, a great-grandson of John Dod. They are dated February 24th, 1720, and were made between John Dod, of Newark and Gideon Van Winkle and Johannes Cowman, of the same place. The first party grants free liberty for the term of twenty-five years, "to search for and dig in any of the lands or any part of the lands belonging" to John Dod, "within the limits of his patent, or other patent, by which he holds his land in the bounds of Newark, not undermining any building or buildings, to seek for any mines, minerals,

copper or any other metals or ore whatsoever." Each party agreed to meet one-half of the expenses and receive one-half of the profits. A stamping mill was erected on the stream where the saw-mill now stands, and the whole venture was put in successful operation. Tradition says that it yielded a profitable return by shipment of the ore to England. Documents in possession of Mr. Calvin Dodd show that it was worked through the twenty-five years' lease. In 1745 the lease was in possession of Frind Lucas, an Englishman, *Calvin Dodd* who, it was said, came to this country to purchase it. He operated it as late as 1755, and, probably, till 1760, or later. It was abandoned on account of the water, the floor of the mine becoming lower than the creek, thereby arresting drainage. In the Library of the Historical Society at Newark, is an original release of John Dod for one-half of his interest in the agreement with Van Winkle and Cowman. It is made to Cornelius Clopper, and dated November 13, 1720. In this document, Dod describes the mines, minerals and ore, as upon "my land at *Rattlesnake Plain*."

The entrance to the mine was large enough for the passage of a horse and cart, and the excavation was carried from 700 to 800 feet N. E. from the entrance. Mr. Dodd, on the occasion of digging a well about twenty-five years since over the mine, went down and found a chamber, which he estimated at half an acre, covered with water and full of large rocks. About 1853, the people of that part of the town were alarmed at the sudden sinking of a considerable surface of the earth, and a Newark paper noticed it with the sensational heading, "A part of Orange sunk." It was, doubtless, caused by the decay of the timber supports of the mine beneath. The rock is of the same nature

as that of the Schuyler mine, as the writer examined it twenty years since, and before the entrance was filled up by earth. The débris at the site of the old stamping mill, a little of which is still noticeable, corresponds in appearance with that of the bank at Belleville. The ore is in the sandstone formation, but of a lighter color than our quarries.

It is reasonable to infer that the discovery of the Orange mine was nearly contemporaneous with that of the Schuyler ore. The latter was discovered in 1719, and early in the next year, February, 1720, the articles of agreement were executed for working the mine at Orange.

Traces of copper are to be met with in the red sandstone of our fields and quarries, but the writer has nowhere seen the rock peculiar to the mines noticed, in any other locality.

The original owners of the Dodd estate, in all their releases of whatever kind, reserved the right to all mines and minerals. We have seen a receipt dated January 28, 1796, "in full for all demands against the estate of John Dod, late of Newark, deceased, only excepting and reserving all mines and minerals." The working this Orange mine gave an impulse to traffic and increased the population, especially in the neighborhood of the mine.

It may be stated that in the years 1748, '9 and '50, lumps of virgin copper were found near New Brunswick. Elias Boudinot leased the land for 99 years, with a view to mining. A company was organized and many tons of ore were obtained and exported to England, but the accumulation of water caused its abandonment.

Copper ore is also found to a limited extent in many places in New Jersey, and many attempts at working

them have been made. With few exceptions "they have been enterprises of a speculative character, companies being organized and large amounts of stock sold and but little mining done." (*Prof. Cook's Geology of New Jersey*, p. 675.)

The grant of Charles II. to the Duke of York, 1674, includes mines, minerals and quarries. The opening and successful operation of the Schuyler mine, in the ore of which some traces of silver may have been found, excited the expectation in the inhabitants of the Province that its virgin soil was rich in precious ores, and a desire to know their rights to them. On May 24, 1722, a memorial was sent to the Lords of Trade relative to leasing the mines in America, representing that there are found in New Jersey several rich mines, consisting of silver and gold, unmixed or mixed, with other metals, and asking whether, by royal instructions to his Majesty's Governors in America, licenses might be granted for digging and working the mines.¹

On February 12, 1722-3, Gov. Burnet communicated to Lord Carteret that silver and gold are to be found in New Jersey, saying: "There must be great allowances made for the humour that now prevails to run a mine hunting;" and, not pretending to give an opinion as to the truth of the reports, asks for information as to the right and title remaining to his Majesty in such mines, and how far the present proprietors have a right in them, according to the grants on record in Great Britain, or if the royal mines are invested in the Crown.²

In 1723, November 30, the Attorney-General and the Solicitor-General gave, as their opinion, that the char-

1. See New Jersey Archives, V. p. 37.

2. *Ibid.* p. 64.

ter granted only the base metals, and that the royal mines did not pass to the grantees of New Jersey.¹

A branch of the royal revenue, the right to mines, has its original from the King's prerogative of coinage, in order to supply him with material, and, therefore, those mines which are property royal, and to which the King is entitled when found, are only those of silver and gold. (*Blackstone*, Book I., Chap. XIII.)

The restrictive policy of England towards the American colonies is illustrated in her action concerning the manufacture of iron. Representation of the General Assembly of the Province of New Jersey was made in 1741 to his Majesty, "relative to encouragement for the manufacture of iron," in which the province abounded.² No notice was taken of the application till 1750, when an act of Parliament was passed, the title of which is sufficient to show its jealousy of the American colonies, and its shortsightedness in dealing with them—"An act to incourage the Importation of Pig and Bar Iron from His Majesty's Colonies in America, and to prevent the Erection of any Mill or other Engine for Slitting or rolling Iron, or any plating Forge to work with a Tilt hammer or any furnace for making Steel in Any of the said colonies."³

THE MANUFACTURE OF HATS.

In the early years of the settlements of the colonies, special efforts were made to encourage the emigration of all classes of tradesmen and artisans. These efforts were not without success. During the period of which we now write they had become sufficiently numerous, not only to meet the wants of the people, but to man-

1. See New Jersey Archives, p. 74.

2. *Ibid.* VI. p. 140.

3. *Ibid.* VII. p. 554.

nufacture and ship to England the products of their skill. Early in the last century hats became an important article of trade. The makers offered large inducements to skilled workmen to emigrate, and set up their manufacture, and by taking apprentices to increase production.¹ The felt makers of London became alarmed, and, in 1731, presented a memorial to the Lords Commissioners of Trade and Plantations, representing that the inhabitants of the plantations had set up the manufacture of beaver hats, which they could make and send over to England, and undersell the home manufacturers. The memorial represented, also, that the production of "great quantities of woollen manufactures made in most of the northern Plantations," would in time, if not prevented, "grow extremely prejudicial to the manufacturers of Gr Britain."² Great Britain was very careful to promote its woollen manufactures. In the 18th of Charles II., an act was passed by Parliament "for burying in woollen only." It was provided that no corpse should be buried but in woollen only; penalty £5. The act was intended to lessen the importation of linen from "beyond the sea," which was the customary fabric for swathing the dead by those who were able to purchase.³ That "the consumption of Linnen of all sorts is amazingly great," thus lessening the revenue and allowing the inhabitants of the plantations to have "the goods much cheaper than the inhabitants of the kingdom, who even bear the burthen and charge of protecting the plantations."⁴

Gov. Cosby, in 1732, wrote to the Lords of Trade

1. New Jersey Archives, V. 307.

2. *Ibid.* V. 309.

3. Sepulture: Its History and Methods, by the author of this work, p. 140.

4. New Jersey Archives, V. 309.

from New York: "The hatt making trade here seemed to make the greatest advances to the prejudices of Great Britain."¹ W. A. Whitehead, the editor of the Archives, in a note, remarks that about this time a hat manufactory was established in New Jersey. Its locality is not noted.

That there were at the Mountain those who were engaged in the trade may be inferred from a charge made by Rev. Caleb Smith to Mr. Woodhull, 1758, for a sum paid to Nehemiah Baldwin for "dressing an old hat of mine," for Billey, who was a pupil in the grammar school. We have no evidence that the manufacture of hats, to any extent, began in Newark township before the last decade of the century.²

DISTILLERIES.

We cannot fix the date of the working of the first distillery in the Newark township. The abundance of the apple crop, and the universal use of cider, doubtless, became very early a temptation to convert it into a beverage more concentrated. The distillation of West India molasses into New England rum was begun in 1731 or '32. Hildreth, in his History of the United States, says that the agents of the Colony of Massachusetts, in 1751, undertook to show to the

1. New Jersey Archives, 306.

2. The style of hat worn before 1700 was that of the days of Cromwell and Charles II., high and conical with a narrow, straight brim, and often embellished with a feather. Towards the beginning of 1700 the crowns of hats were mostly round, much lower than before, with very large brims. The brim became such an incumbrance that for convenience they were soon turned up in front. Fashion dictated the unbending of another side or flap and at last a third, so that in 1704 the regular three cocked hat, without feather, became the fashion of the time. (*Fairholt on English Costume.*) Cowper commissioned his town friend to send him among other things a hat, "not a round slouch," but a smart well cocked fashionable affair. This request expresses the laudable ambition of a well-dressed man at nearly the close of the 18th century.

British government that New England rum was the mainstay of the trade of New England.

From the period of the French war, to 1776, the use of spirituous liquors had its greatest development in the colonies. When the war of the Revolution cut off foreign supplies, distilleries so multiplied that, according to the testimony of eye witnesses, it was difficult for travellers to get out of their smoke. In the early part of the present century, there were more than twelve distilleries in the Oranges.

PRODUCTS.

The resources of New Jersey in 1721 in its productions were most abundant. It is spoken of by a writer to England in 1724, as the most prolific of any province in America. During the twenty years following this, in these mountain plantations, beef, pork, horses, cattle, swine, copper ore, timber and staves for shipment to the West Indies, were the standing articles of production and trade. In Samuel Harrison's account book we find, under the date of June 9, 1743, the following memorandum of his agreement to supply army stores in evident anticipation of the war between England and France, which was declared a year later :

" With all the expedison emagnable agree for and purchas for the five hundred men, or in purporson for so maney as shall inlist not exseding five hundred, viz 191 Barels of pork one 110 Barels of Beef 6000 pound waight of Bisket 2000 galans of Rhum, four Hundred and Sixty bushel of Pees, four Hundred and Sixty two Bushel of inden Corn, 650 pounds of Baken, forty Hundred Waight of Rice, 3000 pound Waight of Cheese, 3000 pound Waight of tobacco."

CURRENCY.

The coin which the emigrants to New England brought with them soon found its way back to the

mother country in exchange for goods imported. Their trade soon thereafter established with the West Indies brought to them coin, and this, too, was shipped to England. To stop this drain of specie, Massachusetts resorted to the experiment of coining shillings, six-pences and three-pences, alloyed one-quarter below the British standard. These pieces are now known as the "Pine tree Shillings," etc., from having a pine tree on one side and "New England" on the obverse. The same measure was adopted elsewhere, with the fallacious idea that the coin thus debased would not be exported. It thus happened that the pound currency of the colonies came to be one-fourth less valuable than the pound sterling of England. This standard was afterwards adopted by the British Parliament for all the American colonies.

In East Jersey, for some time after its settlement, the coins of Holland and England and their respective moneys of account were current. The differences of value of coin in the colonies, especially between New Jersey and her contiguous colonies, New York and Pennsylvania, caused much annoyance in trade, and in 1704 Queen Ann issued a proclamation to correct the "inconveniencies caused by the different rates at which the same species of foreign coin pass in drawing money from one plantation to another, to the great prejudice of her Majesty's subjects." The only remedy being the reduction of all foreign coins to the same current rate within her dominions in America. The proclamation declared that no Seville, pillar or Mexico pieces of eight, though of the full weight of seventeen penny weight and a half, and other enumerated coins at a value stated, should be accounted, received, taken or paid at above the rate of six shillings, seventy-two pennies, per piece current money for the discharge of

any contracts or bargains to be made after the first of January next ensuing. The lesser pieces of the same coins to be accounted in the same proportion.¹

There is reason to believe that in 1700, or thereabout, the ordinary rate of the piece of eight weighing not less than seventeen penny weight, was in Boston six shillings, in New York eight, in New Jersey and Pennsylvania seven and sixpence, and in Maryland four and sixpence. This was complained of by the English merchants, and the proclamation followed, which, a few years later, was confirmed by act of Parliament.² Bills of credit were afterwards issued by this standard.³

American traders were as much dissatisfied, especially in the Middle States, with the proclamation as were the traders, in England with the old rates. Gov. Cornbury suspended its operation in New York, and the other colonies practically disregarded it. In 1708 the Legislature of New York passed a law fixing the value of silver coins at eight shillings per ounce troy. This was called York money, and, in making contracts in New Jersey, payment was provided for in York, or proclamation money.

From Samuel Harrison's Account Book.

ARTHUR PERRY, CR.

September 23, 1747. Received of your wife,	} 00. 07. 0
two bills of three shilings and sixpence,	{
One eight shiling pees of silver,	00. 08. 8

1. See Smith's History of New Jersey, p. 281.

2. Elmer's History of Cumberland County, N. J., p. 120.

3. When and how pieces of eight came to be called dollar does not appear. The name was derived from Germany called there *thaler*, in Denmark *daler*, and translated in English dollar.

Such was the scarcity of coin that there was an earnest call in the colonies for paper money. It was resisted by the British Board of Trade, to which all questions relating to currency were referred. Only on special emergencies would the Governor sanction its issue.¹ The first act passed in New Jersey was in 1709. It authorized the issue of bills to the amount of three thousand pounds for his Majesty's service, some of which remained in circulation six or eight years, but were sunk by being paid in taxes. In 1716 an act was passed for the currency of bills of credit to the amount of eleven thousand six hundred and seventy-five ounces of plate, or about four thousand pounds of proclamation money, which were soon paid in and redeemed.²

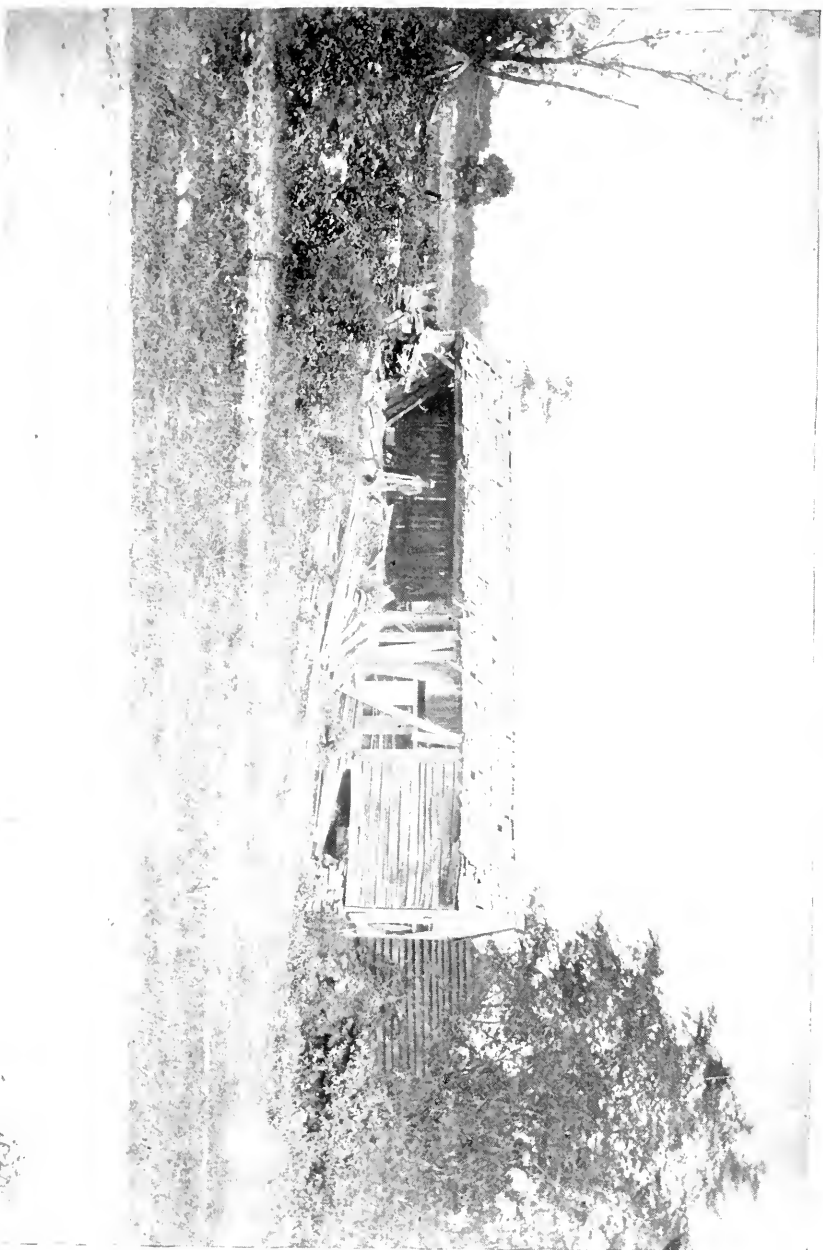
After much controversy between the Assembly and the Governor (Burnet), the former refusing to provide for the support of the government, unless bills of credit were allowed, an agreement was reached in 1723 by which the Assembly "provided for ten years to come for supplying the government in order to obtain money which their necessities made inevitable."³

This act authorized the issue of forty thousand pounds in bills of from three pounds down to one shilling. The preamble to the act recites the hardships of his Majesty's subjects within this colony, and says that, though they had enough of the bills of credit of the neighboring provinces yet to pay the small taxes for the support of government, they have been obliged to cut down and pay in their plate, including, it is believed, silver coin, ear-rings and other jewels. Four thousand pounds of these bills were directed to be paid to the treasurers of East and West Jersey for the

1. Elmer's History of Cumberland County, p. 122.

2. *Ibid.* p. 123.

3. *Ibid.* p. 123.



SAMUEL HARRISON'S SAWMILL.

redemption of old bills of credit and for other purposes. The rest were put in the hands of loan commissioners of the several counties, who lent the money on mortgage of real estate at five per cent., for periods not exceeding twelve years. The bills were made legal tender, and a stay of execution was provided for until the bills had been six weeks in the hands of the commissioners. Subsequent laws provided for other issues, amounting in all, previous to the revolution, to about six hundred thousand pounds. The last act, which was passed in 1774, was not assented to by Governor Franklin until an interval of ten years had withdrawn most of the previous issues from circulation. "The bills under this act bore date March 26, 1776, and constituted the principal part of the currency of the province at the commencement of the war."¹

The penalty for counterfeiting the bills of credit was death. The gravity of the crime in the eye of the law did not prevent its violation. The paper on which the bills were printed was coarse, somewhat heavier than that in ordinary use, and the printing was done on a common printing press. The temptation was therefore such that counterfeiting was not uncommon, and in some instances was committed by those in high social position. Four convicts of this class in Morris county, and one of less consideration in Sussex county, were convicted at the same time and sentenced to be hung. The four from Morris county, by the efforts of influential friends, were reprieved on the morning of the day appointed for their execution. The *poor* convict, without friends, was executed. One of the four was a physician highly esteemed for his skill and having a large medical practice. His reputation was such that he retained his former relations to his clients. On one occasion after his pardon he was in attendance upon a lady in child-bearing. After one of the throes incident to the occasion, she suddenly turned to him saying, "Doctor, how did you feel that morning when you thought you were going to be hung?"

1. Elmer's History of Cumberland County, N. J., p. 123.

TRAFFIC.

In the earlier years of East Jersey, as is the case in all new settlements, traffic was chiefly by barter. Coin was scarce and the methods of living were conformed to the productions of the plantations and the resources of the planters. It was provided that taxes, quit-rents and the settlement of accounts might be paid in produce at prices fixed by authority. The table below illustrates the varied productions of the time and their recognized prices for the first twenty-five years of the Newark township :

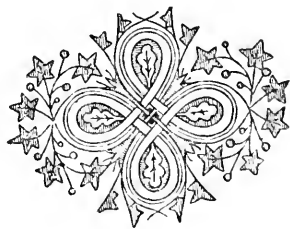
	1668.	1678.	1692.
Winter wheat, per bush ¹ . . .	5s.	4s. 6d.	4s.
Summer do. " . . .	4s. 6d.	4s.	
Peas, " . . .	3s. 6d.		
Indian Corn, " . . .	3s.	2s. 6d.	2s. 6d.
Rye, " . . .	4s.	3s. 6d.	
Barley, " . . .	4s.	3s. 6d.	
Beef, per lb.	2½d.	2d.	
Pork, per lb.	3½d.	3d.	
1675.			
Beef, per bbl.	50s.	40s.	30s.
Pork,	70s.	60s.	50s.
Tobacco,	4d.	3d.	3d.

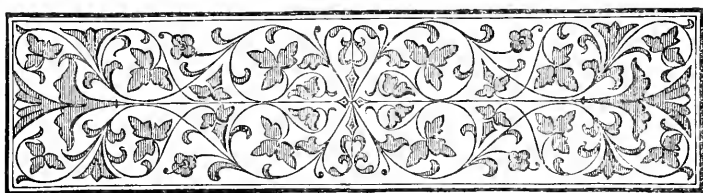
In 1675 tallow at 6d. per lb. ; green hides at 3d. per lb. ; dry hides at 6d. per lb. were made receivable in payment of taxes ; but after 1675, peas included, were not retained as "currency." In 1676 only wheat, peas and tobacco were received for public charges. In 1677, wheat, rye, Indian corn and tobacco were the medium prescribed ; and in 1679 and 1692 butter at 6d. was added to the articles given in the table of that year. In 1692 the payment of taxes in silver was provided for, but left optional with the tax payers.¹

1. See Whitehead's *East Jersey under the Proprietors*, p. 248-9.

It was in the latter part of the twenty-five years we have noticed that so many letters were sent by the first adventurers to East Jersey to their friends in England and Scotland, commending America to their favorable regard. Many of them are preserved. Their testimony is uniform upon the question of emigration. Extracts from one will illustrate the general tenor of all. It was written from Elizabethtown, January, 1685. The writer says :

“The woods consist of several kinds of Oaks, Chesnut, Hickory, Walnut, Poplar and Beech ; Cedars grow in swamps and barrens, firs and pines only on barrens. The ground generally 2 or 3 inches deep of black dung as it were ; below that is reddish mould. What you heard of the product of the *Indian Corn*, viz. 100 or 200 fold, of 20 or 30 fold *English Wheat*, of the abundance of deer and wild horses and several turkeys and of the great plenty of fishes, are all true. There is very much Cider here ; In 13 or 14 years you may make 100 barrells from your own planting ; the best fleshes of all kinds ever I did see are here, tho’ in this respect of what you have heard be generally tautologie ; yet I found myself obliged to write it because I am witness to the truth thereof, without *Hyperbole*.”





CHAPTER V.

LEGISLATION AND THE LAWS.

THE first General Assembly was convened May 26. 1668. It was composed of Philip Carteret, Governor, and seven members of his Council ; also of Burgesses, ten in number ; two from each of the following places, viz., Bergen, Elizabethtown, Newark upon Pishawack River, Woodbridge, Middletown. The Burgesses for Middletown represented Shrewsbury also. The representatives from Newark were Robert Treat and Samuel Swaine.¹

The laws enacted² under the Proprietors were in force till the surrender of their government in 1702 ; and afterwards, to a considerable degree, changes in the code were made as the new order of government and the new circumstances, and changes of popular opinion rendered them necessary. The New England puritan spirit, so distinctly seen in the "Fundamental Agreement" of the Newark Associates, imparted to no inconsiderable degree its influence in the penal statutes of East Jersey. The offences noted as capital were arson ;

1. See Grants, Concessions, etc., p. 77.

2. For the terse digest here given of the early laws, see Whitehead's *East Jersey* under the Proprietors, pp. 239-40.

murder, perjury to the prejudice of life ; stealing any of mankind ; burglary and robbery, for the third offence as incorrigible ; theft if incorrigible ; smiting or cursing parents by children on complaint of parents only ; rape subject to discretion of court ; gross and unnatural licentiousness ; but life not to be taken save on proof of two or three witnesses. Infidelity in the married life was made punishable by divorce, corporal punishment or banishment, as the court may award ; but in 1682, the parties were made subject to a fine, and were bound to behave themselves for one year. Unchastity was at first punishable by fine, marriage or corporal punishment ; in 1682, three months imprisonment, or a fine of five pounds, was incurred, and in 1686, ten stripes at a public whipping post were substituted in place of imprisonment, upon non-payment of the fine. Night-walkers or revellers after 9 o'clock at night, (the time was afterwards extended one hour,) were to be detained by the constable till morning, and, unless excused, to be bound over to appear at court.

Marriages were to be published three times in some public "meeting or kirk," or publicly advertised two weeks ; and to render them legal, the consent of parents, masters, or guardians to be obtained. Horses and cattle roamed at large, and were required to bear the brands of the town to which they belonged, as well as the private marks of their owners. These marks were varied in their devices, and were regularly recorded. The provisions respecting assaults by cattle upon man or beast, trespasses by cattle and injuries done by them, were almost identical with those of Scripture, (Exodus: xxi.) These were enacted in 1682, at which time the laws relating to the punishment of theft, seduction, injustice to the widow or fatherless, and for damage sustained by fire from carelessness of others,

were all made conformable to the Levitical law, (Exodus: xxii.)

The resistance of lawful authority by word or action, or the expression of disrespectful language, with reference to those in office, were made punishable either by fine, corporal punishment, or, as from 1675 to 1682, by banishment. Circulators of false news concerning public affairs were fined ten shillings for the first offence, and for the second were "whipped or stocked," and in 1675, all liars were included, incurring for the second offence a fine of twenty shillings. If the fines were not paid the offenders were put in the stocks or publicly whipped.

"Concerning the beastly vice of Drunkenness," the first laws inflicted fines of 1s., 2s., and 2s. 6d. for the first three offences, with corporal punishment, and if the culprit should be unable to pay, or if unruly, he was to be put in the stocks until sober. After 1682, each offence incurred a fine of five shillings, and, if not paid, the stocks for six hours. Constables not doing their duty in this were fined ten shillings for each case of neglect.

In 1688, each town was obliged to keep an "ordinary" for the comfort and entertainment of strangers, under a penalty of forty shillings for each month's neglect. None but the keeper of the "ordinary" was permitted to retail liquors in less quantities than two gallons. In 1677 the quantity was reduced to one gallon. In 1683 ordinary keepers were debarred the recovery of debts for liquors sold amounting to five shillings.

As to rights of persons, the laws were framed in a liberal spirit. In 1675 imprisonment for debt, save when fraud was intended, was prohibited. In 1698 the common law of England was assured to every one.

In 1682 it was provided that no one should be imprisoned except by the judgment of his peers, or the laws of the Province. All courts were open to persons of any religious persuasion; they were allowed to plead in their own way and manner, either in person, or by their friends or attorneys. Trial by jury was confirmed, with reasonable challenges allowed; all persons were bailable except for capital offences. No court by execution or other writ could authorize the sale of any man's land without his consent, but the rents and profits might be stopped for the payment of just debts.

All prizes, stage plays, games, masques, revels, bull baitings and cock fightings which excite the people to rudeness, were to be discouraged and punished by courts of justice, according to the nature of the offence. Swearing or "taking God's name in vain" was punishable by one shilling fine for each offence, as early as 1668, and this continued to be the fine until 1682, when a special act provided that the fine should be two shillings and sixpence, and if not paid, the offender to be placed in the stocks or whipped, according to his age, whether under or over twelve years. The observance of the Lord's day was required; servile work, unlawful recreations, unnecessary traveling and any disorderly conduct on that day being punishable by confinement in the stocks or common gaol, or by whipping.

SCHOOLS AND SCHOOL-HOUSES.

Ten years after the Associates came to Newark, January, 1676, the town made a canvass to discover if they could "find a competent number of scholars and accommodations for a schoolmaster." It is to be inferred from this action that young children were few at the first, and that earlier steps to secure a teacher

were not called for. In the succeeding month a bargain was made with the school-master for a year, "to do his faithful, honest and true endeavor to teach the children and servants" of those who had subscribed for his support, the reading and writing of English, and also arithmetic (if they desire it), as much as they are capable to learn, and he capable to teach them,

* * * "nowise hindering, but that he may make what bargain he pleased with those who have not subscribed." The school, doubtless, now became an established institution, judging from the fact that at a town meeting in 1714, it was voted that the old floor in the meeting-house should be used for the making a floor in the school-house.¹

The only action taken by the General Assembly of the Province for the cause of education, was a law passed in 1693, providing that the inhabitants of any town in the Province may, by warrant from a justice of the peace of the county, meet together and choose three men of the town to make a rate for the salary and maintaining of a school-master as long a time as they think fit, the consent of a majority of the inhabitants binding and obliging the remaining part of the inhabitants to satisfy and pay their shares and proportion of the rate. In case of refusal or non-payment, distress to be made on their goods and chattels. This act was modified in 1695, as it was found to be inconvenient, by reason of "distance of neighborhood." It was provided that three men be chosen yearly, and every year, in each town to appoint and agree with the school master, and also to nominate the most convenient place or places where schools should be kept from time to time.²

1. See Newark Town Records, p. 124.

2. See Grants, Concessions, &c., p. 358.

We find an item in the account book of Samuel Harrison, which seems to fix the time when a school-house was built at the Mountain: "1729, June 16. To sawing for scool house, 00. 05. 6."

It was a framed building, about 20×30 feet, with 8-foot posts, roofed with shingles and sided with boards, also ceiled with boards within. The chimney in the corner, built upon the timbers above, received the pipe from a cast-iron box stove. The house occupied the triangle of ground formed by the intersection of the Swinefield Road with the Valley Road, at the turn of the former toward the notch.¹ The door was in the southern gable, the building standing north-east and south-west, (recollections of the old people.) The three other sides were provided with windows affording a free opportunity to the scholars to relieve the wear and tear of mental effort by watching all that was passing on the highways from all directions. This structure occupied its original site till near the middle of the present century, when it was a few feet to the south-west and within the east line of the Valley Road. Here it stood and was used as a public school-house until the new stone building was erected on the same street, and south of Llewellyn Park gate. The timber of the old house is still in use, being an essential part of a barn in the same vicinity.

Schools were established and buildings erected in the first half of the last century in other parts of the township; in South Orange over the mountain; in the second valley at Wardsession (Bloomfield), Second River, and at other places. The grammar school, sustained by the second pastor of the parish, will receive our notice hereafter.

1. At that early day, the Valley road was not opened.

LAND TENURES.

The territory of North America became a part of the dominion of England by right of discovery in the reign of Henry VII. Succeeding kings had encouraged emigration to the new country by grants to planters under small quit-rents, payable to the Crown or its grantees. They also permitted and encouraged the planters to purchase the soil of the native Indians, not because of necessity or defect of valid title in the Crown, or its grantees, but to avoid war with the savages, and to encourage a friendship and correspondence in the hope of converting them to the Christian faith.

March 12, 1663-4, Charles II. granted all the territories called by the Dutch *New Netherland*, including part of the State of New York and all New Jersey, to his brother the Duke of York, afterwards James II. Three months thereafter, June 24, 1664, the duke released to John Lord Berkely and Sir George Carteret so much of his grant as formed the provinces of East and West Jersey. These grantees who, with those who became associated with them, were termed the Lords Proprietors of Nova Cesarea, or New Jersey, published their "Concessions"¹ to attract immigration to their domains. They offered lands on liberal terms, guaranteed liberty of conscience in religious belief, and liberty of action in all religious concerns, provided it was not used to licentiousness, or to the civil injury of others. They offered a form of government securing representation by the people in General Assembly, to which was committed the work of legislation and taxation; the doctrine for which, a century later, they

1. See New Jersey Archives, I., 28.

so strenuously and successfully contended, that representation is not to be separated from taxation.¹

The associates of Newark found in these concessions of the Lords Proprietors the liberty they sought for when, in 1666, they migrated to East Jersey and founded their homes on the banks of the Passaic.²

It was ordered that all lands should be divided by general lots, none less than two thousand one hundred acres, nor more than twenty-one thousand acres in each lot, except cities and towns. The same to be "divided into seven parts; one-seventh to the proprietors, their heirs and assigns; the remainder to persons as they come to plant the same, in such proportions as are allowed."³

The Governor or his deputy gave to every person to whom land was due a warrant, signed and sealed and directed to the Surveyor General, commanding him to lay out, limit and bound the acres in their due proportion, the Register recording the same and attesting the record upon the warrant. The annual rent of lands thus granted was one half penny per acre, lawful money of England, or in merchantable pay.⁴

In 1672 the Proprietors issued a "Declaration," confirmed by King Charles II., of the "true intent and

1. See Grants, Concessions, etc., in Carteret's Time, p. 15.

2. Geo. Scot, of Pitlochrie, in his "Model of the Government of East Jersey," says: "To be a planter nothing is required but to acknowledging of one Almighty God and, to have a share in the Government, a simple profession of faith in Jesus Christ, without descending into any other of the differences among christians, only that religion may not be a cloak for disturbance. Whoever comes into the magistrature must declare they hold not themselves in conscience obliged for Religions sake, to make an alteration, or endeavor to turn out their partners in the government because they differ in opinion from them. And this is no more than to follow that great rule to do as they would be done by." (*E. J. under the Proprietors*, p. 399.)

3. See Grants, Concessions, etc., p. 23.

4. *Ibid.* p. 3.

meaning" and "explanation" of their concessions to the planters, so restricting the rights of the latter as to bring the grantees of both East and West Jersey into collision with themselves.¹

Whether from this condition of affairs, or from dissatisfaction with the pecuniary success of their adventure in colonization, does not appear, but the fact remains that the two Lords Proprietors agreed upon a partition of their domain. They executed mutual releases to each other, the line of division being substantially the same as that marking what is now conventionally called East and West Jersey. Berkely sold his moiety to Fenwick and Byllinge for £1000.

Carteret, proprietary of East Jersey, died in 1679, having derived so little benefit from his venture that he bequeathed his propriety to trustees, to be sold for the benefit of his creditors.² The trustees, consequently, sold East Jersey in 1682, to twelve persons. They were called the twelve Proprietors of East Jersey. These twelve conveyed a half part of their interest to other twelve in the same year. This conveyance was confirmed by a release from the Duke of York to all the grantees as the twenty-four Proprietors of the Province of East Jersey, with all the royalties and the rights of government. The release was dated March 14, 1682.

The assigns of Berkely and Carteret in the two provinces, after their ineffectual efforts of twenty years to maintain good order under the grant of the Duke of York, surrendered all their powers of government to the Crown. It was accepted at the Court of St. James on the 17th of April, 1702. Immediately thereafter Lord Cornbury was appointed Governor of the

1. See Grants, Concessions, etc., p. 32.

2. See Gordon's History of New Jersey, p. 40.

Province of New Jersey, and coming duly accredited to America, convened the first General Assembly under the Crown in August, 1703.

After the surrender of the government to the Crown, the Proprietors of East Jersey met from time to time to consider the rights of claimants to their unappropriated lands, and to grant, or order, warrants and surveys to such as they judged had a right to the same. The return of such surveys, signed by the Surveyor General, and duly recorded, gave a title to hold lands in severalty. In doing this they followed, as they believed, the Constitution of New Jersey, so far as the change of the government from a proprietors' to a king's government would admit of without regard to any mode or practice of the Proprietors of West Jersey.¹

The dissensions between the planters and the land proprietors growing out of charges, on both sides, of breach of covenants, and the more bitter controversies over Indian titles, do not require a notice here. For nearly fifty years they were a disturbing element in the history of the Province; perhaps nowhere more so than just here in these Newark Mountains. The progress of this history will require some references to them. The more they are studied the more perplexing become the questions of right. Certain it is that the best of men and those of the highest moral purpose were on each side.

The title to Newark lands given and accepted by the associates was as valid as was the grant from the English Crown to the Duke of York. The covenants

1. The Board of Proprietors of East Jersey still exists. All waste and unappropriated lands belong to the Proprietors, who hold a meeting annually at Perth Amboy. The Board celebrated its Bi-Centennial Anniversary in that city November 25th, 1884.

assumed by the grantees in its acceptance were equally valid.

With the third division of lands began their occupation by permanent settlers. A general desire prevailed to hold them. The facility with which they were brought into subjection made the holders ambitious to increase their holdings as they had opportunity. In 1692 the Council of Proprietors was appealed to by the people of Newark, representing that they ought to have some recompense out of their "unappropriated lands for the expense at which they had been in the purchase thereof from the Indians." This representation being thought reasonable, the Proprietors agreed "to allow to old settlers in Newark who had obtained patents, one hundred acres apiece more than they were entitled to by the concessions, and that they should have that hundred acres for six pence sterling yearly quit-rent, instead of four shillings and two pence per annum, which at one half penny per acre, they were liable to by the concessions."¹

Warrants were accordingly granted for upwards of six thousand acres, the most of which was at six pence per one hundred acres. There were three general warrants dated April 27, 1694: two thousand and twenty acres to nine grantees; one thousand nine hundred acres to fifteen grantees; and on April 10, 1696, two thousand four hundred and nine acres to twenty-six grantees; in all six thousand three hundred and twenty-nine acres to fifty-five grantees, in amounts varying from twenty-three to two hundred and eighty acres each. Their names at this day are familiar in their posterity to all the dwellers of the Newark Mountains, to wit: Day, Harrison, Crane, Bond, Pierson, Tichenor, Davis,

1. See Elizabethtown Bill in Chancery, (Representation of the Proprietors of Eastern Division of New Jersey,) p. 36.

Morris, Ward, Camp, Baldwin, Canfield, Freeman, Ball, Brown, Lindsley, Lyons, Wheeler, Kitchell, Dod, Richards, Bruen, Tompkins. The names of others: Ogden, Sargeant, Treat, Riggs, Lamson and Swaine, have disappeared from the annals of our day.

The eastern slope of the First Mountain and the lands at and near its base were the first to invite settlers. There is a tradition that a house was built by one Smith on the Mountain and on the farm of Deacon Amos Harrison, the homestead of which was Walnut Cottage on the Valley Road. The deacon's son, Abiather, who inherited the property, said to a neighbor¹ about fifty years since: "I have to-day ploughed up the corner stones of the first house that was built on the mountain." There is no known record of its inhabitant. These relics of a building were near the house of Anthony Oliff, who located sixty acres in 1678. His house was a few feet north of the stone bridge in Llewellyn Park, where Tulip Avenue intersects Oak Bend. The old cherry trees near his house, and marking the spot, were standing in 1852, when the park was laid out. Tulip Avenue is laid on the path used by Oliff in his approach to the highway from the town at the river to the mountain. It was called Tony's Path, and was known to the old residents as such till it received its present name. Oliff died without issue March 16, 1723, aet. 87. His gravestone is the oldest in the old burial ground.

Matthew Williams came to Newark and was admitted a planter in 1680. A home lot assigned to him was a part of a second division on the hill near the town. He was a son of Matthew, of Weathersfield, Connecticut Colony, 1636. He was at Branford with those who

1. Jesse Williams.

came to Newark. He, however, migrated, with his neighbors, to Long Island instead of to Newark, and remained there until his departure for the West Indies.

Matthew Williams

In Hotton's Record of Emigration is the following record: "In Jan. 14, 1678, Matthew Williams was granted a ticket of emigration from Barbadoes to the Colonies with his servant,¹ and James Maynard."

Soon after the third division he took up lands near the Mountain at "the North Corner," in 1686. In 1688, he increased his acres there by giving his home lot, with many improvements, to George Day, in exchange for two tracts at the Mountain, one of which was contiguous to the land he had located, and the other was, probably, on the north side of Main Street, near Hillyer Street. It is supposed that the earlier locators occupied their lands before warrants were granted and surveys made. The earliest surveys were made in 1684. The appointment of "surveyors to lay out highways as far as the Mountain and passages to all lands," in 1681,² proves occupation at that date.

Matthew Williams was born in 1651, and died November 12, 1732, aged 81. His descendants were numerous. Some of them are found to this day at the "North Corner," living upon the lands of their fathers. On migrating from Connecticut he left there a brother, Amos. The latter never settled here, though he visited his brother, and it is said became owner of some lands. He had a son, Samuel, who came as a settler, and took up land on the top of the First Mountain. Samuel

1. Slavery was recognized by the Mother country. Carteret brought with him eighteen, whose names are given, and he imported others afterwards.

2. See Newark Town Records, p. 86.



GRAVES OF MATTHEW WILLIAMS, 1732 : AND HIS WIFE, RUTH, 1724.

died in 1812, aged 99, leaving a numerous posterity who settled around him. St. Cloud now covers the old Williams farms and homesteads. The homestead of Samuel, now modified, stands diagonally opposite the St. Cloud Presbyterian Church.

Samuel Harrison (2) was an early settler at the Mountain. He was the grand-son of Sergeant Richard, a Branford Associate, who remained on his home lot in the

Sam^l Harrison

town. Samuel (2) first settled about 1720, on land west of Wigwam Brook. His house was at the turn of the Swinefield Road, where it intersects the Valley Road. About the year 1769 he built a house which stood upon what is now the corner of Valley Street and Lakeside Avenue. This was his home till his death in 1776. His son, Samuel, who never married, and who died at the age of 91, lived with him in this house. It was occupied also by his grand-son, Major Aaron Harrison, till his death. The house was recently removed to the immediate neighborhood of the triangle where the first school-house was built, at the intersection of Val-

Aaron Harrison

ley Road with the Eagle Rock Road.

It is now used as a wheelwright and blacksmith shop. His descendants, through his sons, Amos and Matthew, occupied the east slope of the Mountain; nearly all the acres now constituting Llewellyn Park from the Mt. Pleasant Turnpike north, to the Williams land on the corner.

The tribes of Joseph, George and Daniel, also sons of Sergeant Richard Harrison, were numerous. They settled through Joseph (2) on the east side of the Mountain, and beyond it at Caldwell; and through

Stephen, brother of Joseph (2), on the ridge through which Harrison Street is now laid, and east of it; Stephen's sons, Stephen (2), Jotham and Daniel having large holdings contiguous. Joseph (1) had one hundred acres fronting on the north side of the highway, now Main Street, from a point two hundred and fifty feet west of Ridge Street to Parrow Creek, and bounded north by the lands of the Williams.

The tribes of George and Daniel Harrison, located themselves in Bloomfield.

Azariah and Nathaniel Crane, sons of Jasper, were large land owners. Their lands were bounded south

Nathanael Crane

by the Swinfield Road, east by the Cranetown Road, now Park Street, west by Wigwam Brook, which was the division line between the Crane lands and those of the Harrisons and Williams, and on the north by Antony's Brook at Montclair, the northern tributary of Second River. The family of Crane held also land on the south side of the Northfield Road to the summit of the Mountain. It afterwards came into the possession of Simeon Harrison (1), being conveyed to him by the executors of Caleb Crane. There is a tradition that when the Lords Proprietors claimed the payments of the quit-rents for lands taken by Azariah and Nathaniel Crane, they brought in a bill for their services as surveyors in the employ of the Proprietors as an offset. Their bill was not accepted, and the controversy was finally settled in the Supreme Court in favor of the surveyors.

John Condit (Conduit, Cundit), in 1690 was in Newark, where he purchased nineteen acres on Mill Brook

plain. His will was probated 1714. He left a son, Peter, who married Mary, daughter of Samuel Harrison (2). Peter was the progenitor of the tribes of Condit in Essex County, and, through his sons, Peter and Philip, in Morris County. Samuel, his eldest son, had lands in the Second Valley, where he located, about 1720. John, Nathaniel and Isaac remained east of the Mountain. John was the only one who had lands on the south side of the Main Street from Scotland Street, or near it, to the vicinity of Parrow Brook. The family and tribes of Dod were chiefly in Bloomfield, as were also those of Ward, Davis, Baldwin. Those of Peck, Canfield, Jones, Munn, Hedden, were in the eastern parts of East Orange. Those of Lindsley, Pierson, Ball, Freeman, Riggs, Bruen, Brown, Tichenor, Young, were the primitive settlers of South Orange. The Camps were in Camptown, now Irvington.

CONTROVERSY WITH THE LORDS PROPRIETORS.

The Duke of York having received from his brother, Charles II., in 1664, a grant for all the lands lying between the Connecticut River and the Delaware Bay, fitted out a fleet consisting of four armed vessels in April of that year, to take possession of New Amsterdam.¹ The expedition was under the command of Col. Richard Nichols, to whom the duke granted a commission to serve as his Deputy Governor within his grant. The surrender of New Amsterdam occurred in the August following.²

To the English on the west end of Long Island the change of government was very acceptable, and an association was immediately formed to go to New

1. See Whitehead's *East Jersey under the Proprietors*, p. 25.

2. *Ibid.* p. 26.

York and secure from the Governor the liberty to purchase and settle a plantation. In September of the same year liberty was granted to purchase of the Indians, and settle a parcel of land upon After Cull Baye.¹

The purchase was made of the Sagamores in October, and a deed obtained of what became known as the Elizabethtown purchase. The associate purchasers submitted the transaction to Governor Nichols, who gave official confirmation of their title by grant in due form.

In the next year, August, 1665, a ship bringing Philip Carteret, with a company of about thirty persons, appeared at Elizabethtown Point. The commander presented his papers to Governor Nichols, and his commission as Governor from Lord Berkely and Sir George Carteret, to whom the Duke of York had granted the territory of East Jersey, *after* Nichols had received his commission to dispossess the Dutch at New Amsterdam.

The Associates of Elizabethtown had acted in good faith in making their purchase, and had received the confirmation of Governor Nichols, while yet unacquainted with the fact that the country was no longer a part of his government, or subject to his control. They were not disposed to waive the rights which they believed had been acquired by them. Notwithstanding their claim to the soil, it does not appear to have prevented a harmonious co-operation with Governor Carteret in forwarding the prosperity of the new settlement.²

The purchase from the natives of the Elizabethtown territory, with the concessions of the Lords Proprie-

1. See Whitehead's *East Jersey under the Proprietors*, p. 42.

2. *Ibid.* p. 64.

tors, became a source of controversy, from the year 1670, when these patents were given, and the quit-rents for the lands ceded by the latter became due. The planters claimed to have a clear title to their lands in fee, while the Proprietors held that their title to the same was from the Crown, and that quit-rents were due to them as owners of the soil. They claimed that the deed from the natives extinguished their right of occupancy and no more. The question at issue was a disturbing element for a long series of years, and, finally, gave origin to the historically famous Bill in Chancery, in 1745, when the grievances were fully set forth as the complainants understood them.

The settlers of Elizabethtown and of Newark were of like traditional sympathies in religious opinions and in their methods of action in civil affairs. While some controversies arose between them upon boundary lines, they were cordial in their neighborhood relations, and their interests as a community of planters were identical.

The liberal acts of concession made by Berkely and Carteret in 1666, were satisfactory to the people. Their rights in matters of religion and of civil government were as well protected and as liberal as they are to us of this day. Upon the death of Charles II. the Duke of York succeeded to the throne as James II., 1685. Twenty years had now elapsed since he conveyed East Jersey to his friends, Berkely and Carteret, and they, in their turn, had bestowed their grants and concessions. James II., as King, now aimed to make the territory, which, by different patents and other documents he had made and confirmed to others, "more dependent" upon his sovereign will and pleasure. For a series of years the Proprietors made earnest, but fruitless, efforts to secure the rights originally

granted to them. They represented to the king that they had not received the province as a benevolence, but had expended for it twelve thousand pounds, and that, too, under his own confirmation of their title and his assurance of protection. They had reaped but few of the advantages expected from the settlement and improvement of the province. The future seemed to them to afford little promise. Prompted by these considerations they resolved to make a formal surrender of their patent, and to abandon a hopeless contest for their previously conceded privileges, obtaining only the king's guarantee to respect the rights in the soil.¹

After the surrender of the proprietary government to the Crown in 1702, Lord Cornbury, the first Governor under Queen Anne, made himself obnoxious to the people by his acts of tyranny and oppression. "Their indignation was kindled by his despotic rule, savage bigotry, insatiable avarice and injustice, not only to the public but even to his private creditors."²

His administration of six years was a disgrace to himself, and a source of evil in the province by fostering among the planters their hatred to the Crown and their hostility towards the Proprietors.

These facts, from a mass of others of the same effect, illustrate the lack of success experienced by the Proprietors themselves, in their venture in settling their lands in the New World. They came to East Jersey with little means and little principle. Bancroft (*History of United States*, Vol. II., p. 130,) says of them: "Avarice is the vice of declining years; most of the Proprietors were past middle life. They begged the country under a pretence of a 'pious zeal for the pro-

1. Whitehead, *East Jersey under the Proprietors*, p. 159.

2. Smith's *History of New Jersey*, p. 352.

pagation of the Gospel,' and their sole object was the increase of their own wealth and dignity.'"

After the surrender of the proprietary government, the Constitution of the General Assembly, though good in itself, became a source of great dissatisfaction to the people. The lower house was made up of representatives elected by the people, and the upper house by the Governor and his Council. The latter house too often favored the purposes of the Proprietors, and thwarted, or set at naught, the popular will. In 1738, Lewis Morris, a native of New Jersey, received the commission of Governor. He had previously been a man of the people, when in opposition to the royal governors who had preceded him. When he became a royal governor himself, he was overbearing, exacting and selfish to such a degree that his career was one of discord in the legislature, and of injustice to the inhabitants of the Province. His services of eight years were terminated by his death in 1746.¹

ANTI-RENTERS.

During the eighty years in which the events concisely given above were transpiring, the planters of Newark township increased in numbers and in wealth. With them there was an under-current of peaceful life promotive of industry and of self-reliance. Their rulers failed to secure their respect and confidence. The proprietors of their lands had failed in any good degree to obtain their quit-rents. The sons and grandsons of the original settlers located on unoccupied lands, or took deeds from the Indians. To the second and third generations, the paying of quit-rents was only a tradition of the past. Many more settlers had

1. See Field's Provincial Courts of New Jersey, pp. 70-83.

come in to add to the natural increase of the first associates. In 1701, a large Indian purchase was made, the deed for which was lost by fire, and a new deed was obtained about 1744, from certain descendants of the old Sagamores. In 1745, another large Indian purchase was made by an association formed for the purpose. No proprietary claims were recognized. It was fifteen miles square and was known as the Horseneck purchase.

The time for a contest with the Proprietors was now fully ripe. Lewis Morris was the royal Governor; his son was chief justice of the colony. Both were claimants, as holders of proprietary rights. The best legal counsel in New York and in the Province of New Jersey, was retained—other counsel and attorneys, though applied to, refused to undertake the cause of the planters, being awed by the power of the opulent claimants. These instituted suits at law for the recovery of their quit-rents; instituted actions of ejectment; arrested and committed to jail those who cut timber, or who ran a surveyor's chain upon plantations which had been held in peaceable possession for more than sixty years.

The contest between the grantees of Berkely and Carteret, and the claimants under Indian titles, had slept for many years. The measures now adopted by the Proprietors led these claimants to associate themselves for their defence. They set at defiance the laws, broke open the jail in 1745, and set at liberty a person imprisoned at the suit of the Proprietors. "For several years thereafter all persons confined for like cause, or on charge of high treason and rebellion for resisting the laws, were released at the will of the insurgents; so that, in this respect, the arm of government was wholly paralyzed." Persons who had long held

under the Proprietors were forcibly ejected, others were compelled to take leases from landlords whom they were not disposed to acknowledge, while those who had the courage to stand out, were threatened with, and in many cases received, personal violence.¹

In 1750 the inhabitants of Newark Township, to the number of four hundred and four, petitioned the Crown upon their grievances. They represented that from 1677 to 1744-5, they had purchased lands from the Indians then in possession, the acknowledged owners of the soil having refused to allow or permit a surveyor, or settlement, without a precedent purchase, thus obliging them to compound with the native occupants; that the town of Newark and out settlements contained from "ten to twelve hundred houses and families dependent, with a few exceptions only, on titles derived as in the manner above set forth;" that the present owners had been in possession "some twenty, some forty and some four-score years;" that it appears to them (the Proprietors,) "that the grant of the Duke of York must be understood to intend no more than a grant of a power of government over, and a right to purchase those lands which the Indians had the occupancy of, and by the law of nature and nations had a right to, and could not justly be deprived of without a voluntary agreement to part with them. That such purchases must necessarily be made to vest the fee and soil in the Crown;" that the improvements of the same, paying taxes and rates are a just foundation of title, and that thereby the present possessors are entitled to their quiet and peaceable enjoyment. The petitioners then say: "We have the witness of our own conscience and the testimony of our own

1. See New Jersey Archives, Vol. VII., pp. 210-226; also 402-458.

countrymen universally (the Proprietors and their descendants only excepted) that we have demeaned ourselves with entire submission to the laws, paying all dues, duties, taxes and rates whatsoever, for the support of government at all times, as readily as any of your Majesty's good and faithful subjects have done, and behaved ourselves in all other respects as quiet and faithful subjects," except as they were "led on to oppose force to the injurious oppressive proceedings of their adversaries."¹

The distracting events of this period of our colonial history, signalized the latter years of the long pastorate of Rev. Daniel Taylor. Many of the leading men in the parish—his most worthy men—were anti-renters. He was a holder himself of lands, and an associate in the fifteen-mile purchase. As the guide of his people in morals and religion, and recognized as knowing something of law, he was, doubtless, as the clergy at that day were apt to be, a leader in civil affairs. He had the courage of his convictions, and, from what has come down to us in the history of his day, he did not hesitate to give expression to them. Nothing is on record to discredit him as a Christian teacher and conscientious citizen. In 1746—

"A BRIEF VINDICATION OF THE PURCHASERS AGAINST
THE PROPRIETORS IN A CHRISTIAN MANNER,"

was printed in New York and issued in pamphlet.² It had a large circulation in the Province. Its writer's name does not appear, but it was generally accepted that Mr. Taylor was its author. It was so much to the

1. See Manuscript Copy of "Petition of 404 Inhabitants of Newark, to the King in Council." In the Library of the New Jersey Historical Society.

2. See New Jersey Archives, VI. 266, where it is re-printed.

point and so damaging to the Proprietors that they noticed it in the *New York Post Boy*.

Its arguments and trenchant appeals to their sense of right were met, in their review of it, only by defaming the writer and holding up him and those for whom he pleaded for abuse and contempt; thus intensifying the hostility of the planters towards themselves, and confirming them in their purposes of opposition to what they considered unjust claims. An extract from an account book of Samuel Harrison, which was opened as early as 1727,¹ illustrates the activity of its owner in his defence of the Indian titles held by him and by his associates at the Mountain. The entries are made in 1744.

An account of what each one hath paid in order to the establishing their Right of Land in Defraiding the Charge :

Nathanel Crane in cash,	£01	10	0
Samu ^l Harrison in cash to Capt. Wheler,	00	07	0
Nathanel Camp,	00	07	0
Sam ^l Baldwin,	00	07	0
Sam ^l Harrison paid to Mr. taylor,	00	03	6
John Cundict paid to Mr. taylor,	00	07	0
Aug. 2 of Garshom Willams,	00	07	0
Oct. 7 I received of Amos Williams on acompt of the charge of the purch Right,	00	07	0

The following are Mr. Harrison's charges for his services and disbursements in the same matter :

Paid to Stephen Morris the sum of	£03	4	0
Paid to Eliphelet Johnson the sum of	03	4	0
To two days going to Hanover,	00	10	0
Thomas Willams,	00	03	0
Sam ^l Wheler, 17 and six pens,	00	17	6
Oct., 1744. to going to New England 4 days,	1	04	0

1. This book is still preserved, and in the possession of one of his descendants.

December, to going to New England 9 days,	2	14	0
to going to horsneck with Mr. Tayler,	0	07	0
to going to horsneck with Dan Lamson,	0	05	0
cash paid to Mr. taylor,	0	03	0
August ye 1st, 1744, Cash paid to Mr. Tayler,	00	3	6
paid to John Cundict fourteen shillings,	0	14	0
paid to John Cundict,	0	02	0
paid again to John Tomkins,	0	17	10
to going to New York,	0	10	0
to going to Paramus two days,	00	12	0
paid Thomas Williams,	00	17	5
paid to John Vincent,	00	15	8
paid to Steven Young, York money,	00	6	8
paid to Robet Young, upon Acquackuk Right—cash,	00	17	4

We annex a reduced fac simile copy of a part of page 199 of the account book, as illustrating Mr. Harrison's methods. Major Johnson, to whom two guineas were paid, seems to have been one of the lawyers who were employed in the litigation.

¹⁷⁵¹
*April 1751 Paid to mager Elepilet johnson on
 account of his Demand for the trouble he had been
 at concerning the purch Right — — — 02[£] - 02⁵ - 0⁸
 may 2nd 1751
 Received of Samuel person inner
 on account of the purch right
 the sum of — — 05[£] - 06⁵ - 10⁸*

The questions at issue were never settled. The Bill in Chancery did not come to a legal termination. Suits and counter suits, ejectments, legal and illegal, marked the whole of the colonial era. The stamp act soon followed and not many years afterwards the Revolution brought to a close, forever, the numerous controversies with the Proprietors, the Crown and the British Parliament.



CHAPTER VI.

“THE MOUNTAIN SOCIETY.”

ITS FIRST YEARS.

IT is uncertain when the “Town at the River” began to furnish settlers to the outlying lands which were a part of the original purchase of 1666. In fifteen years there was a population at the Mountain which required highways for its use and an increased acreage for cultivation. The town at this time, 1681, voted surveyors to be chosen to lay out the former, and provision for the latter was made by another division of lands.¹ In about thirty-five years after the action of the town, the mountain region west of the river, from two miles north of Bloomfield to the Elizabethtown line, was occupied by a thriving people. Successful in their worldly schemes, they did not forget the house of God—the meeting-house at the river. The Mountain planters gave it their Christian sympathy and their cordial material aid; and this, too, notwithstanding the remoteness of their homes, the imperfect roads, the exposures to the weather, and the inconvenient modes of travel. The purpose, doubtless, long entertained, to form a religious society more adapted to their needs, finally took shape. The

Joseph Webb.

1. See Newark Town Records, p. 86.

year 1719 was memorable in the history of the Church at the river by the settlement there of Rev. Joseph Webb, as pastor, by the Presbytery of Philadelphia.

The four years succeeding the death of Mr. Bowers, pastor of the Newark Church, were distinguished by differences of opinion upon Church order. The people at the river favored Presbytery.

"The way had been preparing for such a step from the very first introduction of the Presbyterian polity in this region. Scotch families, and probably, with decided Scotch predilections, formed a part of the population of Newark before the close of the 17th century, and were intermingled extensively by marriage with the families of the first settlers. * * * Francis Makemie, the father of the Presbyterian Church in America, had friends and partizans in Newark, when he first visited this part of the country in 1708." ¹

The planters of the township, being in a great measure removed from the influences, of which Dr. Stearns writes, were decided, and, as it will appear, were a unit in their adherence to the Congregational order.

The death of Rev. Mr. Bowers, which occurred about the time of the formation of the first Synod, (of Philadelphia) August, 1716, became the occasion of bringing to the surface the questions of difference in the parish. Its first measure, in the way of provision for

A handwritten signature in dark ink, reading "Rev. Jedidiah Buckingham". The script is cursive and elegant, with a long, sweeping flourish at the end of the name.

another pastor, was an invitation to Rev. Jedidiah Buckingham to occupy the pulpit, as a candidate for settlement. He ministered to the church during the last months of 1716 and the early months of 1717. Mr. McWhorter, in his century sermon, says of him : "Warm disputes arose in the congregation concerning

1. See Dr. Stearns' First Church in Newark, N. J., p. 127.

him ; some being his zealous friends and others his more zealous opponents.” Dr. Stearns, in trying to fix the date when the Newark Church united with Presbytery, remarks : “The incipient steps towards it may have been taken during the contentions about Mr. Buckingham.” It would thus appear that during the few months of the ministration of the latter, the two opposing elements were crystalizing, each into its chosen form of ecclesiastical polity. The withdrawal of Mr. Buckingham from the Newark pulpit was nearly coincident with the fact that “in 1718 many of the inhabitants of the Mountain broke off and formed a new society.”¹ Mr. McWhorter says of Mr. Webb that “he was settled here with great unanimity ; and for some years there was much tranquility and comfort in the town.” Unanimity in settling Mr. Webb by Presbytery in 1719, seems to verify the statement of Stearns, that the people of the township had withdrawn before that time to form a society at the Mountain.

We sum up the events now recorded :

1. The four years succeeding the death of Mr. Bowers, the fifth pastor of the Newark Church, were years of contest upon the question of Church order.

2. The people of Newark were substantially a unit in favor of Presbytery, and those of the Mountain were united in favor of the old Congregational basis.

3. Mr. Buckingham was engaged as supply for a time, as a candidate for settlement in the old church. He served it during the last of 1716, and the early months of 1717, having “zealous friends and more zealous opponents.”

1. “ That part of the town, (the Mountain) having become somewhat numerous, formed a distinct religious organization, which was known at first, and for many years, as the ‘ Mountain Society,’ and afterwards as the Second Church in Newark. It is now the First Presbyterian Church in Orange.” *Dr. Stearns’ History of the First Church, Newark*, p. 121.

4. Mr. Buckingham withdrew from the church during the year 1717, and in 1718 a new society was organized at the Mountain.

5. Mr. Webb, in December, 1718, was selected and engaged for three-quarters of a year on trial, and in October, 1719, was chosen pastor with great unanimity.

Our conclusions are, that Dr. Stearns' History of the Newark Church is correct, when he says that a new society was formed at the Mountain in 1718, and that the "unanimity" with which Mr. McWhorter, in his Century Sermon, says Mr. Webb was settled, grew out of the previous withdrawal of the dissentients.

During this period, 1716 to 1719, Rev. John Prudden, who was settled as the third pastor of the Newark Church in 1692, and who served the parish for seven years, was a resident of Newark, *quondam minister*, as

John Prudden he is styled in a deed given to him. His pastorate was

not a smooth one, because of a diversity of ecclesiastical views between his people and himself. He continued to live in Newark till his death in 1725, aged 80. He was much esteemed by the people, and preached for and served them as occasion might call. He had two grand-daughters living at the Mountain, children of James Nutman. Their names were Abigail, who married Matthew Williams, and Mary, who married his brother Amos. Their grand-father was a frequent visitor at their homes and spent much of his time at the Mountain. He was possessed of a considerable estate, and lived at his ease and on the most cordial terms with his former parishioners. A tradition, quite reliable, in the family of Williams,¹ to which Mr. Prudden was allied, that he was the first minister of the Mountain

1. Related by Hon. Jesse Williams, who was great-grand-son of Abigail Nutman.

Society, may have arisen from his frequent services there, and from the interest he may have taken in the formation of a new religious society. Though he was the son of Rev. Peter Prudden, a rigid Puritan Presbyterian, and, before he was settled at Newark, in 1692, was pastor of a Presbyterian Church on Long Island, so strongly Congregational was he in his views that he endeavored to convert the people of that church to his system of church order. Having, by his efforts to this end, obtained a following among the people, he addressed a petition to Gov. Dongan in 1688, requesting that if a considerable number of "the Congregational profession and persuasion should be desirous that he would continue to be their minister and maintain him at their own cost & charge by a voluntary contribution, your Excellency and the Honored Council would please to give approbation."¹

The zeal of Mr. Prudden for the Congregational polity and the great respect in which his counsels were held, could not fail, as we can readily understand, to lead his followers to the adoption of measures for the formation of another religious society. Such action had been taken.

Mr. Buckingham came to the Mountain and ministered to the wants of the infant society in 1718. He had proved himself acceptable to them as a preacher, and was in sympathy with them in their views of church order. He remained with the society probably till his death, certainly till five months before his death. A monumental inscription in a graveyard in Norwalk, Conn., thus speaks: "Here lyeth the body of Mr. Jedidiah Buckingham late preacher of the Gospel at the west part of Newark in East Jersey who departed this life March 28, 1720, ætatis (sue) 24."

1. Doc. Hist. of New York, III., p. 122.

Mr. Buckingham was born at Saybrook, Ct., October 2, 1696, the third son of Thomas Buckingham, Jr., of Saybrook. He was graduated from Yale College, 1714; studied theology, and in 1716 began to preach, as we have before stated, in Newark as a candidate. Before 1718 he withdrew from the pulpit there. He continued to reside in Newark, where his only son was born October 14, 1719. Five months after the birth of his son, while visiting at the house of his uncle, Rev. Stephen Buckingham,¹ the minister of the town of Norwalk, Conn., he rested from his earthly labors.²

The Mountain Society having taken organic form in 1718, its subsequent acts were in logical sequence. On January 13, 1719, a purchase of twenty acres of land was made for a glebe. The grant was made to Samuel Freeman, Samuel Pierson, Matthew Williams and Samuel Wheeler, and the Society at the Mountain associated with them. They received the trust for a society already formed. In the same year, tradition says, a

1. Rev. Stephen Buckingham and Thomas B. Jr., were sons of Rev. Thomas Buckingham, who was minister of Saybrook, and died there April 1, 1709. He was a trustee of the College, and under his inspection and direction it seemed to be placed. He was a delegate from the New London Council, and one of the moderators of the Convention which adopted the Saybrook Platform in 1708. His son, Thomas, was born September 29, 1670, and married, December 16, 1691, Margaret Griswold, by whom he had Jedidiah and others. His son, Stephen, was born September 4, 1675, and died at Norwalk, Ct., February 3, 1746, aged 70. He married Sarah, daughter of Rev. Samuel Hooker, son of Rev. Thomas H. and Mary, eldest daughter of Capt. Thomas Willett, the first English mayor of New York. After the death of Samuel Hooker, November 16, 1697, his widow, Mary (Willett) Hooker, married, August 10, 1703, Rev. Stephen Buckingham, of Saybrook, when 67 years of age, and upon his death, in 1709, she removed to Norwalk, and made her home with Rev. Mr. Buckingham, the son of her second husband, and the husband of her daughter by her first marriage. She resided with them three years, and until her death. Her grave is in Norwalk. "Here lies the body of Mrs. Mary Buckingham, aged 77 years. Died June 24, 1712." See *Savage's Genealogical Dictionary*; also *New York Genealogical and Biographical Record*, April, 1887, p. 73.

2. See Dexter's *Biographies and Annals of Yale College*, p. 120.

plot of ground was given to the parish, as a burial place. In the next year, when the success of the new enterprise was established, a lot was selected for a house of worship, and in that same year, 1720, it was probably erected. Its style of construction, of which we shall speak hereafter, was such that it could be built in ninety days or less. It was ready for a pastor's use at the close of that year, and was then, or very soon after, occupied by the first installed pastor of the church.

The inhabitants of the whole township down to 1718, when Mr. Buckingham ceased to minister to the church at the river, constituted one parish. The time had come when the outlying population in Caldwell, Montclair, Bloomfield, and the region now covered by the Oranges, was large enough to sustain a church organization in a location sufficiently central for their accommodation. Under the ministry of Mr. Buckingham, they had become consolidated as a religious body, and were in a condition to settle a pastor. It does not appear from the sketch we have given of Mr. Buckingham, that he had withdrawn from his ministry at the Mountain. He ceased his life-work while visiting a relative at a town which was of easy access and to which he might readily go for recreation. Mr. Hoyt, in his *History of the First Presbyterian Church, Orange, N. J.*, p. 58, says: "There is a tradition in the parish that before the settlement of Mr. Taylor, the society had a minister who was drowned, with his son, at Saybrook, on a visit to his friends." He then states, by way of explanation, that the tradition relates to the sudden death, by drowning, at Saybrook, of Mr. Webb of the Church at Newark in 1741, which is a well authenticated fact. The sudden death of Mr. Buckingham, while on a visit to his father at Saybrook, and his

dying at Norwalk, where he probably stopped on his way, confirms the tradition that a minister served the Society before Mr. Taylor, and that he died unexpectedly while on a visit to his friends. The fatal accident to Mr. Webb at the same place may have confounded the tradition with the sudden death of their first minister, which could not have failed to make a lasting impression, with the equally startling death of Mr. Webb. We do not know whether his early death thwarted the expectations of the people to have him as their pastor. We do know that very soon after his death the pulpit was filled by the Rev. Daniel Taylor, as the settled incumbent.

REV. DANIEL TAYLOR.

According to the records, the Rev. Daniel Taylor was the first pastor of the Society. He was a native of Saybrook, Ct. The date of his birth does not appear in the town records. He was the son of Daniel

Daniel Taylor

Taylor, Justice, and of the Quorum, of that town. It is supposed that his mother was a daughter of Humphrey Davie, of Boston, later of Hartford, who was a gentleman of high respectability, and possessed of a large estate. He was a personal friend of Gov. Winthrop, who named him, with two others, as a fit counsellor to settle any difficulties in the winding up of his estate.

Mr. Taylor received his degree of A.B. from Yale College, in 1707, when he was sixteen years of age. He was fitted for the ministry of the Gospel six years thereafter. Those years of study were also spent in

teaching in his native town. Its records of April 23, 1713, note his engagement as school-master.¹

He migrated in that year to Smithtown, L. I., where he had been invited to preach the Gospel, by the four sons who inherited the large property of Richard Smith, of which he was the grantee in 1677.

They gave him fifty acres of land on the Nissaquag River, in consideration of his services in the work of the ministry for four years, "which services," the town records say: "we acknowledge to have been faithful performed." While there he married Jemima, a grand-daughter of Richard Smith, the patentee. Her monumental inscription, now in the Smith burial place, gives the date of her death as April 16, 1716. There is no attainable evidence that he remained in Smithtown after his engagement with the Proprietors there was fulfilled. His native town was less than a day's sail across the Long Island Sound, to which it is not improbable he resorted in 1717. He was now twenty-six years of age. It is worthy of our notice here that Saybrook was the birth-place of Mr. Buckingham. He and Mr. Taylor were boys together, the latter being five years the elder. They were educated in the same seminary of learning; and, pursuing the same calling in life, their relations to each other were more or less intimate. It is reasonable to infer that they were informed of each other's current history, and that they were in cordial sympathy in their ecclesiastical opinions, being brought up in a town where high Congregationalism ruled, and was equally opposed to Presbytery and Prelacy. Whether the death of Mr. Buckingham became the occasion of bringing Mr. Taylor to the knowledge of the Society, we do not know. That he was settled at the Mountain "in 1721,

1. See Dexter's *Biographies and Annals of Yale College*, p. 67.

er earlier," appears from the sketch of his life in Dexter's Biographies and Annals of Yale.¹

The meeting-house in which Mr. Taylor was installed pastor, as we suppose, in the latter part of the year 1720, would not be esteemed very inviting or attractive in this day to either pastor or people. Its location was in the centre of the highway to the mountain, its west end being about ten feet east of what is now Day Street, opposite Music Hall; the entrance door on the south side. The road was open on both its north and south sides. Rev. James Hoyt, in his History, says that it was a frame structure, and a heavy beam of white oak taken from it forms to this day a part of a barn on the Valley Road. Its architecture and appointments have not come down to us. We may form a correct idea of what they were, when we remember that the second meeting-house in Newark, where the people of the Mountain had formerly worshipped, was built twelve years before, and at a time when the popular taste had undergone no process of refinement. It was, doubtless, a plain wooden structure, roofed with cedar shingles, sided with boards from the saw-mill, floored "with good chestnut or oak two and a-half inch plank, edged and laid on good sleep-

1. The author has a copy, made by himself, of an old manuscript, without date, or name of its writer. It was evidently penned in the latter part of the last century. It was found among the MSS. of Dr. Hillyer, a few years ago. Its title is: "*Churches in Newark and (Mountain Society,) to 1783.*" It contains a succinct history of the churches in Newark from 1666. In noticing the Mountain Society, it says that it was formed in or about the year 1718, and that its formation was according to the tenets of independency, or Congregationalism, "which the Presbyterian Minister of Newark and others joining him, looked upon so different from their principles and form of church government that they absolutely refused to ordain a minister for them, and they were obliged to go to N. England for the purpose, and not having a sufficient number, they were at last under the necessity of making use of a layman."

ers"—"lathed and filled in with thin stone and mortar below the girts." These were the provisions ordered by the town for the Newark meeting-house in 1708. There is no mention made of paint or the erection of a chimney. Both these were superfluities in those days. The seats were of the mountain timber, whether sawed, or hewn with the broad-axe, we do not know. "A hovel built to shelter horses" was probably conveniently near, as it was at the house by the river. When the house was completed and ready for use, it was the custom to appoint a committee of three to assign seats where persons shall sit according to "office, age, estate, infirmity, descent or parentage—all which are left to the discretion of the committee to act according to the best of their judgment."¹ That the rights and dignity of the three committee men should not suffer, two men were, at town meeting, "chosen to seat the three men that were chosen to seat the meeting-house."² This action was taken in Newark four years before the house at the Mountain was made ready for the rendering of the same important service. By the method above detailed, families were divided. The sexes were seated apart on their respective sides of the house. Boys had a place separate from both, and a tithingman appointed to keep them in order. Two services were held on the Sabbath day, always by daylight. They consisted of extemporaneous prayers, singing of psalms in a metrical version, without instrumental accompaniment. A sermon was delivered, of which one hour was the approved length by an hour-glass on the pulpit. The reading of Scripture without exposition was not approved, nor were notes and reading of sermons popular.³

1. See Newark Town Records, p. 94.

2. *Ibid.* p. 127.

3. Palfrey's History of New England.

The Bay Psalm Book, which was in general use in New England, and in the New Haven Colony from 1640, when the churches of Branford and Milford migrated to Newark, probably, continued in use in the service of song at Newark and in the Mountain Society.¹ It was the first book printed in America, and was in such demand in the churches that it passed through seventy editions.²

The service of song in the early churches would seem to us of the present day a very imperfect service and the music rudely rendered. Three or four tunes were about all the congregations were able to sing throughout New England in the latter part of the seventeenth

1. Of this we have no certain knowledge. No old Psalm book has been found in Newark, or at the Mountain, which would give light on the subject. A letter from Dr. Hatfield to this writer in 1882, says the version of Sternhold and Hopkins was uniformly printed at the end of all the Bibles in use from the seventeenth century, into the first years of the eighteenth. He was "inclined to think that our forefathers in New Jersey praised God after that fashion."

2. The book was first printed at Cambridge by Stephen Daye. He began business in America in the first month, 1639. The following passage concerning him is from an old manuscript copy of the records: "Att a General Court held at Boston on the eighth day of the eighth month (October), 1641, Steeven Daye being the first that sett upon printing, is granted three hundred acres of land where it may be convenient without prejudice to any town." Though so numerous in former days, copies of this Psalm Book are now extremely rare. There is one in the British Museum, one in the Lenox Library, and another was bought a few years since, at the Bentley library sale in New York, by W. H. Vanderbilt, for \$1,200. He stored it in New York with many other of his valuables, all of which were consumed by fire the year after his purchase.

Two stanzas of the 10th Psalm, rendered by Addison in his beautiful lyric, "The Spacious Firmament on High," were sung:

"The heavens do declare
The majesty of God;
Also the firmament shows forth
His handiwork abroad.

Day speaks to day, knowledge
Night hath to night declared;
There neither speech nor language is,
Where their voice is not heard."

and in the early years of the eighteenth century. They had no note books. No mention of choirs is made before 1720. All the singing was congregational and led by a precentor, who, in most cases, lined the psalm before singing.¹

Rev. Mr. Taylor came to East Jersey with some worldly means. His name very soon appears in deeds for lands which he had purchased. One of his first purchases was on the south-east corner of Main Street and Oakwood Avenue, in Orange, where he built a house which he occupied until his death. He became early identified with his parish as a man of affairs. The official relations of his father probably led him, after completing his college course, to acquaint himself with the more common principles and forms of law. Testimony to this is afforded by the numerous legal manuscripts in his own hand, as wills, deeds and other documents, many of which are now in the library of the New Jersey Historical Society. One quit-claim deed drawn and signed by him as witness, May 1, 1722, shows that at that date he had acquired the confidence of the people, and had become identified with their interests.²

The records which have come down to us concerning the Rev. Mr. Taylor throw very little light upon his pastoral work. His connection with the civil affairs of the parish in an active form does not appear till

1. The first account of the use of an organ was of one imported for King's Chapel in Boston, 1713. It lay seven months in the porch before it was set up, because of the clamor of the people. In 1743, one was placed in St. Peter's Church, Salem, Mass. (His. Mag., 1868.)

2. The document was a quit-claim of John Ward to Joseph Harrison. It is now in the possession of one of the descendants of the latter. It was common at that day for the clergy to give some attention to the study of the law and the art of pleading, that they might meet the exigencies of the people whom they were called to serve in the Gospel.

near the close of a long pastorate of twenty-eight years. A manuscript sermon now lies before this writer written by him and delivered January 22, 1743-4. He entitles it: *De Vigilantia*; text, Matthew xxvi: 41. It shows a careful study and a clear appreciation of the Scripture truth. His logical and practical method of enforcing it manifests more than ordinary ability. Few texts of Scripture are better calculated than the one he employed to make manifest the inner life of the preacher. That he was a devout man himself, and that he set forth with much power the value and importance of a life of godliness, cannot be doubted. The most of the years of his pastorate were years of tranquility. His parish was not harassed by civil cares. His work, as a pastor, was contemporaneous with the successful labors of Whitfield, Tennent, Cross and others in Newark, Elizabethtown and other neighboring places, and, doubtless, received inspiration and success from their influences. Discourses like the one which has come down to us, preached to a people for a series of years, could not fail to leave upon them an enduring impression for their spiritual good. Evidently, the discourse given below is not as fully written out as it was delivered.

In 1747, December 21, Mr. Taylor "being aged and infirm of body, but of sound and perfect mind and memory," made his last will and testament. In eighteen days thereafter, January 8, 1747-8, he was called to the heavenly rest; suddenly, as we infer from the record on his gravestone. His mortal remains lie in the old parish burial place. The following memorial, at this writing one hundred and forty years old, is in

survivers let's all Imitate
The Vertues of our Pastor
And Copy after him like as
He did his Lord and master
to us most aufull was the Stroke
By which he was Remove'd
Unto the full Fruition of
The God he Served and loved

Here Lyes the pious Remains
Of the Rev^d m^r Daniel Tayler
Who was minister of this Parrish
Years Dec^d Jan^{ry} 8th A: D 1747/8
In the 57th year of his Age

good preservation on a horizontal slab of freestone, raised on piers above his grave :

"Survivors lets all Imitate
The vertues of our Pastor,
And Copy after him like as
He did his Lord and master.
To us most aufull was the Stroke
By which he was Remove'd
Unto the full fruition of
The God he Served and love'd."

"Here Lyes the pious Remains
of the Rev^d Mr. Daniel Tayler
Who was minister of this parrish—
Years, Dec^d Janry 8th A.D. 1747-8
In the 57th year of his Age."

Mr. Hoyt, in his history, gives a short notice of the posterity of Mr. Taylor, substantially as follows: He had children, Daniel and Mary, supposed to have been the issue of a second marriage union. Daniel lived on a farm beyond the Mountain. He died October 17, 1794, aged 74. His grave is near that of his father. Mary became the wife of Deacon Amos Baldwin. She died September 30, 1795, aged 74. Daniel had a son, Oliver, who died, aged 31, August 11, 1785; also a son, Daniel, who had children, one of whom, Charlotte, married John Morris Lindsley. She was born 1788, and died in 1859. The descendants of the old pastor are found among the families of Lindsley, Baldwin and Crane. None of the Taylor name, now resident in this region, have been traced to him.

"DEVIGILANTIA:" A SERMON BY REV. DANIEL
TAYLOR; "P: PHILAD: JAN. 22, 174 $\frac{3}{4}$; PIL. 174 $\frac{7}{8}$."

TEXT: Mat. 26: 44.

"In discoursing upon this text I would—

- 1: open the nature & kinds of watchfulness.
- 2: the nature kinds & manner of prayer.
- 3: Shew the nature & kinds of temptation & how persons may be Sayd to enter into, or be led into temptation by God, &
- 4: Shew the necessity of watchfulness & prayer to prevent either

our entring into temptation or our being overcome by it; & So proceed to Some improvment: &

“1: I am to open the nature & kinds of watchfullness. Now watchfullness is nothing else but a cautious attention by w^e any thing is diligently taken care of & it is occupyd—1: about our Selves & the temper of our hearts when we attempt the performance of Duty; & 2: about the Duty w^e we undertake; & 3: about future things either good or evil w^e respect our Duty.

“hence it appears that watchfullness is three fold; 1: over our own hearts by w^e we as it were Set a watch upon them observing carefully what comes into you by the windows of senses examining whence they come what they are & whither they tend—if good giving them entertainment if evil excluding them.—in like maner all that comes from our heart into our thots speech & practise Should be carefully examined.—we are commanded to watch the heart diligently, Seeing that from it are the ishues of death & life.

“2: another kind of watchfullness respects the Duty that we are to perform either to God or man. & here are Several things to be watched respecting our Duty, viz^t: 1: the Season of it.—every thing is beautifull in its Season Says Solomon.—a word Spoken in Season is like aples of gold in pictures of Silver.—carefully to observe the Seasons of doing & receiving good is our great Duty & the contrary is our great misery.—2 Cor. 6: 1, 2.—Eccles. 8: 5, 6,—a wise man's heart discerneth both tyme & judgment—because to every purpose there is tyme & judgment.—therefore the misery of man is great upon him.—2: y^e matter of Duty.—3: ye maner that it be done spirtually.—4: the preparation of Duty w^e consists either in removing hindrances, or in stirring up our Selves by prayer meditations to lay hold on God, & the consequences of Duty.—here we should watch against two things whereby Duty is corrupted and its design mared, viz^t: Spiritual pride & inconsistancy.—but the

“3: Kind of watchfullness respects future things good or evil, the first to be embraced the latter to be Declined.—here observe that as we should be watchfull against Seasons of Danger.—now there is a two fold danger to be guarded against, viz: corruption in Doctrine and practise both very prejudicial to our Soul's interest

and the former introductory to the latter.—there are particular Seasons of temptation suited to both, w^c it is our wisdom our duty and our interest to labour to discern and watch against. Sometimes we are tempted to evils in practise, and sometimes to errors in principle, and it seem to be as difficult if not more so to withstand the Latter as the former because more plausible pretexts may be offered for it.—hence those that know themselves will be jealous of themselves in both cases.—Somtimes the righteous God in a way of just judgment lets loose a lying Spirit, a Spirit of error to deceive the world and many are bewitched hereby.—then it is a dangerous season and hard to stand when many fall round about us of whom we expected better things.—because some receive not the truth in the Love of—God gives them up.—its Easy to Stand til we are tryd and then o then its difficult when those we had a great opinion of are fallen.

"But I proceed to speak to the 2: proposd.—the nature of prayer is well describd by the venerable westminster assembly, thus vidt: that it is an offering up of our desires to God for things agreeable to his will in the name of Christ with confession of our Sins and thankfull acknowledgmt of his mercys.

"Here observe 1: the parts of prayer vizt: first confess and thanksgiving—2: the nature of prayer—3: the object of it God, he is the only proper object of religious worship. Mat. 4: 10. thou Shalt worship the Lord. he only knows all our wants & can only Suply them.—4: the maner of prayer. more generally it must be in the name of Christ. by an intire dependence on his righteousness for being Sinfull creatures we cannot have access to God w^t out a mediator, but particularly our prayers ought to be attended with knowledge faith fervor humility importunity and followed w^h [].—prayers either vocal or mental secret private publick.

"But I proceed to Speak of the 3: proposd: w^c was to discourse upon temptations & 1: the word temptation Signifys a tryal or probation whereby the inward Knowledge of a thing is sought after either by our Selvs or others.—now temptation is of the following kinds. 1: of God whereby he tempts or tryes men to this end that the good or evil y^t is latent in them may be made man-

ifest to themselves or others as appears in the temptations of Abraham Hezekia & others. this kind of temptation is holy & tends to the good of mankind.—2: of man we is three fold whereby 1: he tempts God by Seeking an experiment of some divine perfection after an unlawful maner, or by unlawfull means we chiefly Springs from unbelief. 2: his neighbour whereby he entises him to error or impiety by fair appearances and plausible pretexts as Eve did Adam. & 3: whereby a man tempts himself by rashly casting himself into the way of temptation to know the Strength of his own Shoulders & see what they can bear, as peter did when he went into the high priest's hall. the most that take this method come of with Shame as he did.—3: another kind of temptation is of Satan whereby he allows men to error & Sin by Suiting his bait to their temper & disposition.

“Now persons may be Sayd to Enter into temptation or to be led therinto by God. 1: when by the course of his wise and Sovereign providence he brings before us tempting objects Suited to draw forth our corruptions. thus the wedge was presented before Achan.—2: when he permits Satan & men influenced by him to tempt us to corruption in Doctrine or practice. thus an evil Spirit was sent to Seduce ahab, hence it is Sayd that heresys must come. the false apostls were Sent or permitted to go & corrupt the galations & God is Sayd to give persons up to delusion, when God in judgment Sends false teachers a dreadful bewitching power goes wt them. when God in the aforesaid circumstances withdraws the influences of his Spirit, thus it is sayd that God left Hezekia to try him. 2 Chron. 32: 31. & who then is able to stand, & sometimes God Suffers his own children to be tempted & to fall as a just judgment for their own confidence in themselves or others too high opinion of them. that so no man should glory in men or make flesh their arm. that we may henceforth know no man after the flesh. & likewise the righteous God suffers these things to be for the judicial hardening of the wicked.

“I pass on to the 4: proposd; we was to shew the necessity of watchfullness.—& 1: we should watch because of the comand of our Saviour.—2: because of our weakness & the Strength of our enemys. we are ignorant & corrupt creatures inclined by nature

whole foxes & little foxes are spoiling
the tender grapes by & then say is
the prophet for Jerusalem says I
city enough to make a large nation
blinded to see the improbability of your con-
-viction. how soon alas! alas! do some
abandoning the sweet truth of Christ
for the fair shew of prosperity. but
then not only contend for the
-in meanness in principle of that oppo-
-sition of themselves -- but let us watch &
pray they are our souls be not led
into temptation

Dear Brethren are there not dam-
-nable heresies as well as damnable
practices. & do not the one lay a fo-
-undation for the other & do not
many of us know the temptings of
their principles as ~~well as~~ practice
I'm sure they was the apostles said
-not some went out from us because
they were not of us therefore I am
-saying must come --

Prayer pray that they may not be led
into temptation & get run into by
contradicting their prayers by their practice
-p. O Brethren be not as children --
but the honour of God the interest of
his kingdom & of your own souls, & let
you watch & pray & say in faith
I conclude wth the words of I Cor.

both to error and Sin apt to be easily imposed upon w^t the appearance of truth and good. & our enemys are many subtle powerfull & unwearied.—3: if we do not watch we are liek to be taken by surprise.—4: God will leave us under the power of temptation in just judgment, if we neglect the use of means appointed by him.—5: when error is triumphant & glorys in the number of its conquests then it is a Harm and indeed it is a Shame to sleep then with Jonah. the tyme the enemy sows tears is when men Sleep. Mat. 13: 25. And we must cry to God to be delivered from temptation & the evil, if otherwise we cannot expect these mercys. for all these things will God be enquired of the house of israel. & has not our Lord instructed us in the patern of prayer he has given us, that we Suplicate him not to lead us into temptation.

"Now my Dear Brethren this Subject easily aplys itself. it is evident to every discerning eye that the present tymes are dangerous on many accot^s & especialy in respect of the Spread of moravian errors w^e are dangerous and destructive to the souls of men. I have in former discourses made particular mention of them. the tyme will not now Suffer me to enlarge. I shall only now observe to you that with the papists they hold implicate faith & that ignorance is the mother of devotion, with y^e antinomians justification from the tyme of Christ's death. they reject the holy law of God & Say y^t faith consists in Assurance. w^t the arminians they hold Redemption & free will. with the quackers & other enthusiasts they decry human learning & human reason, oppose the stated performance of religious duty & assert the doctrine of perfection, with the origenists they hold a redemption out of hell. & there is reason to suspect them of Sabelianism. they medle not w^t the ungodly among professors, but only as wolvs tear the flesh of Christ in pieces & that with much Subtlety & artifice. & shouldnt we then mourn & lament while foxes little foxes are Spoling the tender grapes. let us then say w^t the prophet for Jerusalems Sake I—O its enough to make a heart of iron bleed to see the instability of poor creatures. how soon alas alas do Some abandon the Sweet truths of Christ for the fair Shews of Strangers. let us then not only contend for the—& in meekness instruct

those that oppose themselves—but let us watch & pray that we our Selves be not led into temptation.

“Dear Brethren are there not damnable heresies as well as damnable practises. & dosent the one lay a foundation for the other & do not men discover the naughtiness of their hearts by principle as well as practise. I’m sure this was the apostls judgment. Some went out from us because they were not of us therefore heresys must come.

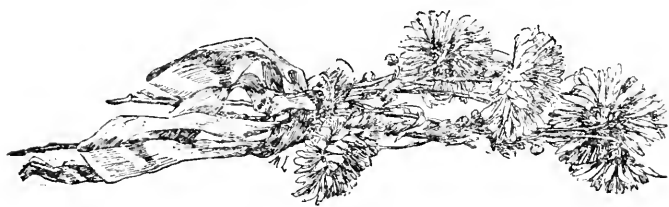
“Such as pray that they maynt be led into temptation & yet run into it contradict theyr prayer by y^r practise. O Brethren be not as children.—let the honour of God the interest of his kingdom & of your own Souls direct you to watch. Stand fast in y^e Faith. I conclude w^t the words of y^e text—

“is it not awfully evident that iniquity abounds, & that the Love of many waxes cold, is not the goodness of Some like the morning cloud & early Dew—do they not return like the dog to the vomit & like the Swine that was washd to the wallowing in the myre.—is not the word preached like a miscarying womb and drie breasts comparatively.—is there not a great decay of living Christianity is not our case generally like that of the churches of Ephesus & Sardis—are there not various contentions & debates among professors, alienation of affection, too great appearances of pride & covetousness & prejudice,—are not truth, justice, candor & brotherly kindness too much disregarded & neglected, & on the contrary do not falsehood & slander prevail, & is there no Spread of error in principle.

“well if the case be so is it not a dangerous tyme at present—Does not Christ mistical suffer & yet it is to be feard many wise virgins Slumber & Sleep.—can you not watch with a Suffering Saviour one hour.—what meanst thou O Sleeper. watch & pray lest y^e enter.

“it is a mercy that any are kept standing in these evil tymes, but shoudnt those that Stand take heed lest yy fall. is it not likely they will fall if they do not, for is their standing of themselves, Surely no,—& is it likely that God will give them Strength to Stand when they willfully neglect the means he has appointed;—& are not the consequences of their fall very dishonourable to the

name of God, prejudicial to their own Souls & the interests of religion among mankind.—are not the pious few hereby grivd, brot into contempt and their influence weakened; are not the natural prejudices of the wicked against Christianity hereby strengthened, to the eternal undoing of many! on w^c accot: + pronounced a wo upon the world because of offences, & informs us that they must come—When offenses come then says Christ blessed is the man that is not offended in me, offended at my Doctrine, ways [,] it is the neglect of watchfulness that is the great cause of the blunders of professors, O let us therefore, Let us watch—Let us Let our light shine before men that they may See our good works."





CHAPTER VII.

REV. CALEB SMITH.

DURING the long pastorate of Rev. Daniel Taylor, covering more than a quarter of a century, the Mountain Society became a well established Christian church. Founded, as we have shown, with great unanimity upon a Congregational basis, and with settled convictions in favor of that form of church order, it was cherished as such throughout the lifetime of its first pastor. When he came to the pastorate, and during the first years of his ministry, the churches in the neighboring towns and throughout the province were Congregational, excepting that at Newark. He was thus in affiliation and sympathy with them; and lived to see them all brought into union with Presbytery. The historian of 1729 records that all the churches of the Congregational order became Presbyterian, except "the one in the mountains back of Newark." There are reasons to believe that the events of the period, ecclesiastical and civil, had gradually wrought a change in the minds of both pastor and people at the Mountain upon the expediency of a transfer of their ecclesiastical relations. The Rev. Mr. Dickinson, of Elizabethtown, (of whom Erskine, of Edinburgh, said that the British Isles have produced no such writers on divinity in the eighteenth century as Dickinson and Ed-

wards,) was a fellow-student with Mr. Taylor in college. They were nearly of the same age. They were in cordial sympathy in the revival labors of Tennent, Whitefield and Cross, in 1739-40. Both contested the claims of the East Jersey Proprietors, and were leaders and counsellors of their people in the defence of their homesteads and of popular rights. Harmony of thought engenders friendship, and concert of action fosters mutual confidence and esteem. Their parishes were contiguous. There was a common bond of sympathy, and a very strong one, too, in their worldly relations, naturally prompting to more perfect unity in their Christian work. Each parish was called to bury its pastor within the space of three months—Dickinson in October, 1747—Taylor in January following.

That the progress of events had wrought a change of opinion in the Mountain Society is made apparent in its action upon the death of its pastor. It was only six days after Mr. Taylor's decease, January 14, 1747-8,

A handwritten signature in cursive script, reading "Eleazar Lamson". The signature is written in dark ink and is positioned centrally on the page.

that "The West Society of Newark at the Mountains" had a public meeting, "in order to settle a minister," and the Society ordered Eleazar Lamson to have the care of the Book of Records. The above minute is on the second page of a book in the archives of the church. On the opposite page to this minute is found "The Book of Records for y^e Presbyterians." Though the book is a large one, there is no further record of the progress of church affairs on its pages. It did not become a book of record. Portions of it were subsequently used for miscellaneous memoranda.

The record of its opening pages is significant, when we consider it as one of the first links in the chain of facts, which in eight months thereafter resulted in the ordination and installation of a new pastor by the Presbytery of New York. The quaint volume, nearly a century and a half old, with the more quaint, concise writings on its first page, furnishes testimony well nigh conclusive that the expediency of a change of ecclesiastical relations had received favorable consideration by both pastor and people before the death of Mr. Taylor. The historical value of the record has never arrested the attention of the historian; nor has it ever been noticed as suggesting an answer to the inquiry so often made in the long years which have followed, how it came about that the Mountain Society, organized as Congregational, became in after years Presbyterian. The change was resolved upon as its first act when the society was called to face the necessity of calling a new pastor. The history of the Newark Church repeated itself twenty-nine years afterwards at the Mountain. The change to the Presbyterian order came by the logic of events, and as Dr. Stearns, of the Newark Church, says, "was natural, easy and excited little discussion."¹

The Rev. Caleb Smith was a grand-son of Col. William Smith, a native of England. He was in great favor with Charles II., who appointed him in 1675 Governor of Tangiers, and, probably, made him commander of his Majesty's troops sent there for the protection of an establishment on that barbarous coast, giving him at the same time the commission of Colonel. He came to New York in 1686, and made purchases of lands at Brookhaven, Long Island, acquiring a large

1. See Stearns' History of First Church, Newark, p. 128.

tract of country, extending from the South Bay and Fire Place to the Mastic River on the north side. For this domain, which he named St. George's Manor, he obtained a patent from Gov. Fletcher in 1693.¹ He held high official stations, being a member of the Council, Chief Justice of the Supreme Court, and commander of the militia of Suffolk County. He died in 1705, aged 50, leaving sons and daughters. His eldest son, Henry, was a man of distinction, and also honored with high official station. His son, William, also distinguished by positions of honor, was the father of the subject of our notice.

Rev. Caleb Smith was born at St. George's Manor, Mastic, Township of Brookhaven, L. I., December 29, 1723. His mother's maiden name was Sears.²

He was graduated from Yale College in 1743, being then twenty years of age. It would appear from his

Caleb Smith

diary that he was converted to Christ during his course of college study. It was at this time that the Rev. Jonathan Dickinson had a classical school in operation in Elizabethtown. He also received into his house young men seeking instruction in theology.³ Soon after Mr. Smith had received his college honors, he was invited by Mr. Dickinson to become an assistant

1. See Thompson's History of Long Island, Vol. I., p. 417. Earl Bellomont, in addressing the Lords of Trade, complains of Fletcher that he gave extravagant grants of land to those whom he favored—to Beekman, Livingston, Schuyler, Rennselaer, on the Hudson River; to Bayard, Pinhorn and others on the Mohawk; the King's farm at New York to the church; the King's garden to Heathcote; and to Col. William Smith, a grant fifty miles long, and the whole breadth of the Island of Nassau, "worth more than any of them all," valued, by Bellomont, at £25,000. (*Broadhead's New York Col. Doc.*)

2. See Dexter's Annals of Yale, p. 747.

3. Hatfield's History of Elizabethtown, p. 349.

teacher in his school. While there he studied divinity, and was licensed to preach the Gospel by the Presbytery of New York, in April, 1747. The school of Mr. Dickinson was the germ of the College of New Jersey. Through the active agency of Mr. Dickinson a charter was obtained October 22, 1746, "to incorporate sundry persons to found a college;" and in the following May, the first term was opened in Elizabethtown, with Mr. Dickinson as its first president. Mr. Caleb Smith, then in his 24th year, and within a month after his licensure, was employed as its first tutor.¹

Mr. Dickinson departed this life five months after the college was opened, an event which arrested the progress of the new enterprise in Elizabethtown. The pupils, eight in number, were transferred to Newark and placed under the instruction of the Rev. Aaron Burr, who, as early as 1746, had there a Latin school. After receiving the students from Elizabethtown he continued the charge of his own school, employing one or two assistants. Whether Mr. Smith's tutorship ceased or not, upon the removal of his pupils to the school of Mr. Burr, does not appear. No mention is made of him in that connection. He was at this time a licensed preacher, and was popular in the churches as a young minister. On September 7, 1748, eight months after the death of her honored father, he married Martha, the youngest daughter of Mr. Dickinson, and on November 30th, of the same year, was ordained and installed by his Presbytery as pastor of the Mountain Society. He accepted the pastor's office here after much consideration, having, as his memoir says, "at one and the same time several unanimous calls to settle in the Gospel ministry." Being unwilling to decide

1. Dexter's Annals of Yale, etc., p. 747.

for himself, he asked the Presbytery to assign his work for him, which they declined to do. The Mountain Society was, probably, organized by Presbytery as a Presbyterian Church when the installation, as pastor, of one of the licensed members took place. Three persons were constituted elders, viz: Joseph Peck, Joseph Riggs and John Smith.

The new pastor had lived in the Province long enough to know something of the religious and civil condition of the people. A low state of religion characterized the time. The controversies between the planters and the Proprietors absorbed their thoughts, fostering disorder and evil passions. If we have rightly estimated the popular mind, the intensity of feeling was somewhat diminished at the time of Mr. Taylor's death. The apparent unwillingness of the Proprietors

Joseph Riggs to bring their case to an issue in court, and the delays in bringing actions of

trespass and ejectment to trial, strengthened the people in the assurance of the righteousness of their cause, and of their own acts, as well as of their final success in maintaining what they believed to be their rights. It is true that many of the best men in our new minister's parish were arrested and convicted as rioters, but their reputation, as good and worthy men, was not discredited thereby. The times were troublous and were ominous of a more troublous future. The questions of right between the planters and the Proprietors were giving place to broader questions of right between the colonies and the King and his parliament. The young pastor was not trained, nor was he constituted by his nature to take a leading part in public concerns. Through all

the years of his pastorate there was a general disregard of religious things. It was a period of backsliding and defection throughout the Provinces. The Mountain Society partook of the general degeneracy. Mr. Smith was recognized as a man of great prudence, of careful judgment and of great method in the management of matters which came within his sphere of duty. He was not a stranger to the homes and families of his parish, teaching from house to house, knowing the

Joseph Peck

children by name, and, as they grew in years, imparting

to them religious instruction. Having a quick perception and a tenacious memory, he brought himself into fellowship with all classes, assured, as they came to be, of a cordial and sympathizing greeting whenever they met him. With such characteristics, we can readily accept the encomium of his biographer, that "there was a remarkable harmony, concord and satisfaction in his congregation during the whole course of his ministry."

He was a severe student, and was distinguished as a scholar—careful to write out his sermons in full, though an easy extempore speaker. He had a clear, audible voice, somewhat monotonous, but pleasant withal and agreeable to the listener. His want of action in speaking diminished, however, his power over an audience. In the later years of his ministry he became subject to attacks of vertigo, being compelled at times to support himself by the desk. Some of his sermons and briefs are preserved among the archives of the church. Two only were printed; one, "An Exhortation to the People," at Connecticut Farms, 1750, at the ordination and settlement of Rev. Daniel

Thane.¹ The other sermon, of which more is known, was written on the death of President Burr. It was composed at a time when he was much affected by his infirmity. In his diary he records his effort to overcome "the unconquerable dullness and inaptitude for study" which he experienced, and says: "I drag on very heavily with my sermon: my faculties are at present exceeding dull; this has been a humbling business to me: 'tis inconceivable what difficulties I have met in the composition of this discourse, * * * time has been when I could have wrote out, I suppose, ten discourses at large while I have had this in hand."

This sermon on the death of Burr was delivered in Nassau Hall, at a meeting of the trustees of the college, December 15, 1757, and was published at their desire.² Its title was: "Diligence in the work of God and Activity during Life. Eccls. ix: 10; Matt.

1. Mr. Thane was one of the pupils of the class in the college at Elizabethtown under the tutorship of Mr. Smith. We do not know of the existence of any copy of this sermon. Hatfield, in his History of Elizabethtown, says that it was a charge to the people, and, together with the sermon of the occasion by Rev. Thomas Arthur, of New Brunswick, was "issued from the press."

2. In the account-book of Mr. Smith, p. 104, is the statement of this account which he kept with the College of New Jersey:

1759, Sept. 13.	£	s.	d.
Debt'r To Cash I paid Gaine the Printer,	6	10	0 yk
To a farther Payment to him of Money sent with some for Lieut. Williams,	0	4	0 yk
1759, June 27.	Cont. Credit.		
Upon looking over the amount of Tickets in the Connecticut Lottery, I find I am in Debt in York currency,	3	10	0
To Cash Received for Sermons sold while I was in Princeton in Proc.	3	8	0
To Cash received for Sermons sold at home in York currency,	2	10	0
To an Allowance made by Tho's Brown for Sermons he had Y ^k money,	1	12	0
To what Mr. Green is to pay for Eleven Sermons.			
To what Capt ⁿ Lemu ^l Bowers is to pay for Six Sermons.			

xxv: 21. New York, printed by Hugh Gainé, at the Bible & Crown, MDCCLVIII."

Mr. Smith was at this time a trustee of the college, having been elected seven years before. The manuscript was committed to his hands for publication.

Watson's Annals notices a lottery in Philadelphia in 1720. They were soon introduced into New Jersey, and in 1748, "there was hardly a town that had not some scheme on foot." (Whitehead's Contributions.) Citizens of the most respectable standing gave them sanction by becoming managers. The causes to be promoted were laudable, and the mode of raising money was recognized as right and proper.

Elizabethtown had a lottery for building a parsonage, £1,050. New Providence wanted a parsonage also; sum required £152, 53s. Amwell, likewise, requiring £650, for finishing the Presbyterian meeting-house, tried a scheme. One was also tried at Newark for completing the church there, and others, not named, were all advertised in the New York papers within one year.

Toward the close of 1748, an act was passed prohibiting any lottery within the Province under heavy penalties. The act was evaded by having the lotteries drawn out of the Province. The first infringement appears to have been in the next year for the benefit of Princeton College; one for £1,500, having been set up in Philadelphia, and another for the college in Connecticut. Still another for finishing a church in Trenton was drawn in the same year, on the other side of the river. St. John's Church, Elizabethtown, (tickets to be had of the rector); Trinity Church, Newark; The Church of England, in New Brunswick, and many more at various places and for various purposes, which were commendable, *per se*, received means to promote

them. They continued to exist, more or less, till the Revolution.

A scholar himself, Mr. Smith was prompted to give much of his time and his personal efforts to the promotion of learning. In the board of trustees of the college, he was one to whom were committed important responsibilities. Upon the death of President Burr, he visited in behalf of the trustees the Rev. Jonathan Edwards, then at Stockbridge, Mass., to persuade him to assume the presidency of the institution. His efforts were successful, and Mr. Edwards was inducted into office. His decease within a few weeks after his accession, being stricken down by small pox, caused again a vacancy which was filled by Mr. Smith, as president *ad interim*, until the election and accession of President Davies, in 1759. In the case of Mr. Davies also, our Mountain pastor was deputed to visit Virginia, and to use his personal influence in behalf of the college. Though his Presbytery opposed his removal, and advised him to decline the appointment, Mr. Davies finally "felt himself constrained to yield to the representations" of Mr. Smith. In his own Presbytery and in the Synod, he was a valuable associate, and was much relied on in draughting difficult papers, acting as stated clerk and register, and for some years correspondent over the seas and to distant parts.

The members of his parish were rated according to a fixed schedule—by the head above sixteen years: their acres, upland and meadow, proportionately: their horses, oxen, cattle and other stock, according to age.

The people agreed upon a certain sum to be paid to the minister annually. The number of those rated in the parish, about 1759, was one hundred and nine. The highest rate, that of Samuel Harrison, was £2, 15s.; one other, £2, 0, 0; twenty-one others, one pound and

some shillings; all others by shillings and pence, from two shillings and upwards to a pound. The aggregate amount was £66, 2s. 8d. ; equal to about \$220 proclamation money, and \$175 York. The collection of the rates was committed to the minister himself. Three of the accounts, taken from his book, are sufficient to illustrate his methods of obtaining his revenues :

Debtr	JEDIDIAH CRANE,	£	s.	d.
	Rate, 1755,	0	3	6
	Rate, 1756,	0	3	6
	Rate, 1757,	0	5	0
	Rate, 1758,	0	5	0
June 11, 1759.	We Reckoned and ballanced, .	0	0	0

1757.	Cont. Credit,	£	s.	d.
	To 2 2 you paid for Tobacco, . . .	0	2	2
Oct. 9, 1757.	To cash paid me at Grays, . . .	0	1	4
	To cash at 3 8,	0	3	8
Aug. 2, 1758.	To cash paid me in the Street, . .	0	5	3
Jan. 5, 1762.	To one Dollar,	0	8	8

Debtr	SAMUEL HARRISON, SENR	£	s.	d.
1758, May 19.	Then Reckoned and remains due to me,	0	9	7
	To your Rate, 1758,	2	12	0
	To your Rate, 1759,	2	15	1
	To your Rate, 1760,	2	8	7
	To your Rate, 1761,	2	9	6

	Cont. Credit	£	s.	d.
1758, June 12.	To Gammons for Mr. Maltby, 29 lbs. at 6d.,	0	14	6
Oct. 1, 1759.	To cash paid me at your house, . . .	1	15	0
Aug. 5, 1761.	To cash paid me at your house, . .	3	10	0
	To 3 lb. Hog's Fat at 6 ^d per lb., . .	0	1	6
Jan. 16, 1762.	To 135 lb. of Pork at 4 ^d per lb., . .	2	5	0

The Glebe.

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1756. Debit	SAMUEL CUNDICT, JUN ^R	£	s.	d.
Feb. 6.	To your Rate, 1753,	0	3	9
	To your Rate, 1754,	0	4	0
	To your Rate, 1755,	0	7	0
May 6.	Then ballanced,	0	0	0
Sept. 13, 1758.	To your Rate, 1758, not crossed, whether by Mistake or not I cannot tell,	0	12	5
	To your Rate, 1760,	0	12	10
	To your Rate, 1761,	0	15	17
1756. Cont. Credit		£	s.	d.
Feb. 5.	To one Bushel of Wheat,	0	5	6
May 6.	To plowing a day,	0	6	6
	To cash, 2 sg.,	0	2	9
Feb. 16, 1759.	Then Reckoned and settled our accounts,	0	0	0
Jan. 11, 1760.	To 1 Bushel & half of Wheat we forgot in our last Reckoning,	£	s.	d.
		0	9	0
Dec. 29, 1761.	To 1 Bushel of Indian Corn,	0	4	0
	To 40 Posts at 5 ^d per Post,	0	16	8
Jan. 28, 1762.	Then Reckoned and is due to you,	0	1	3

Other accounts show that payments to the minister were made in hay, carting, cider, weaving, shoes, provisions from the farm, carpenter and blacksmith work, store supplies, etc., etc.

THE GLEBE.

The deed for the glebe is the earliest among the parish archives, and was never recorded in the public records of the county. It describes Thomas Gardner, the grantor, as a "yeoman," and was made for

Thomas Gardner

"divers good causes
and considerations
him thereunto mov-

ing, but more especially for and in consideration of the sum of twenty-five pounds, currant money of New-York ;" and it conveyed unto Samuel Freeman, Sam-

uel Pierson, Matthew Williams and Samuel Wheeler, "yeomen," a certain tract of land "Scittuate, Lying and Being In the Bounds and Limmits of Newark aforesd, on the East Side of a Brook Commonly Called and Known by the Name of Parows Brook Begining at said Brook Near a bridge by Road that Leads to the Mountain, thence runing Easterly as the Road Runs so far as that a South Westerly Line Cross the said Lott (it being Twelve Chaines In breadth) Shall Include Twenty Acres of land English Measure, Bound-ed Southerly with Joseph Harrison Westerly with said Parows Brook Northerly with said Mountain Road and Easterly with my own land." This grant is to persons above named, and "the Society at the Mountain Associates with them, and to their heirs & assigns for Ever to the proper use, Benifitt and behooffe of them and their Associates for Ever to be and remain for the use and Benifitt of a Disenting Ministry such as shall be called to that work by the Grantees before named and their Associates from time to time and at all times for Ever hereafter." The deed was witnessed by Samuel Harrison, and was acknowledged before Joseph Harrison, one of the Judges of the Court of Common Pleas, on the 3d day of April, 1729.

This conveyance provided the minister with a farm of twenty acres;¹ the necessary labor on which was chiefly secured by payments of rates. A day's work was credited at 2s. 3d., and 3s.; carting, with team, all day, 8s.; carting a load to Newark, 2s. 6d. The supply of wood was at the expense of the parish. These arrangements for the comfort of the pastor,—twenty acres of land for cultivation, with ample provision of fuel and ready money,—were, in that era of

1. See page 102.

frugal habits and a moderate standard of living, quite equal to, and perhaps more than, the average revenues of ministers of the Gospel in the country parishes of the present day.

That the Mountain pastor carefully husbanded his resources appears from a memorandum in his account-book, on the last page or cover, as follows :

Memorandum, Newark Mountains, March, 1759.

" Then I put out, to Josiah Baldwin, of Persippenny, Six grown Sheep and three Lambs, which he has taken for two years, and then, if he chuses it, or if I demand them, he is to return the like Number of grown Sheep and Lambs, or keep them longer, as we shall agree, and during the Time he has the Sheep he is to pay me Six Pounds of Wool per Year, which he is to take care to send me yearly, soon after the Time of Shearing. When the Sheep are returned it is to be about the same Time of the Year he took them away.

Memodm The Wool sent for the year 1759.

Memodm The Wool was sent for the year 1760.

Memodm The Wool was sent for the year 1761."

MR. SMITH'S GRAMMAR SCHOOL.

In the year when Mr. Smith came to the Newark Mountains, the College at Princeton bestowed its honors upon its first class of graduates. Yale College had been established forty-seven years, and Harvard one hundred and six years. The early clergy of New England were scholarly men, educated at the English Universities. As occasion required, they gave private instruction in the classics, in divinity, and in medicine. The youth who aspired to college honors were prepared by private tutors. A call for a course of systematic preliminary study gave rise to Latin schools, or "grammar schools." These institutions became quite general, many of them being of a high order. After the Revolution they gave place to incor-

porated academies, many of which became distinguished seats of learning. These, in their turn, have, in our day, been superseded by the high schools under the present system of public instruction. Mr. Smith having been trained, by education and practice, to tutorship, established a grammar school which he conducted during the last four years of his pastorate. It does not appear from his account-book that he had many pupils. Those who came to him for instruction were almost wholly from abroad. Some entries in his book admit the inference that they did not become inmates of his household, as he refers to his "steward" in matters relating to the accommodations of the boys. These school accounts have their historical value. The first one which we shall quote is against a young man who afterwards became prominent in the affairs of the neighborhood.

1759. Debt		MATTHIAS PIERSON.			
Jan. 29.	You came to School.			£	s. d.
May 9.	To a Lattin Dictionary,	.	.	0	17 10
	To 1 Quire of Paper,	.	.	0	1 2
Jan. 1.	To the use of Justin,	.	.	0	0 6
1760.	To 1 Greek Lexicon,	.	.	0	15 2
	To 1 Greek Testament,	.	.	0	5 5
	To 1 Greek Grammar,	.	.	0	2 8½
Feb. 4.	To what is due towards your Schooling last				
1760.	year, viz., unto Jan. 29, 1760,	.	.	4	0 0
	To 1 Virgil in Usom Delphine,	.	.	0	15 2
Jan. 28.	To Lucian's Dialogues,	.	.	0	10 10
1761.	To your Schooling untill Jan. 29, 1761,	.	.	4	0 0

1759.	Cont. Cred ^t	£	s.	d.
June 12.	To Cash 8 9,	0	8	9
Oct. 30.	To Cash had of you in our voyage,	0	11	7
Feb. 4.	To Cash toward your Schooling,	2	12	6
July 11, 1760.	To Cash paid, £2, 5, 6,	2	5	6
Dec. 30, 1760.	To Cash paid, £1, 8, 2,	1	8	2
	To Cash, £4, 2, 3,	4	2	3
<hr/>				
Apl. 26, 1761.	Then Reckoned and ballanced until Jan. 29, 1761,	0	0	0
Oct. 26, 1761.	Then Received of you £2, 0, 0. It being in full for your Schooling until you entered the college.			

The grammar school was commenced in 1757. Two of its earliest pupils were John and William, sons of John Woodhull, of St. George's Manor, L. I., who was of good estate. He married Elizabeth, a sister of Rev. Caleb Smith. The account against him reads as follows :

1757.	Debt ^r	JOHN WOODHULL, York Money.	£	s.	d.
Oct. 26.	To 1 Quire of Writing Paper for your son,		0	1	6
	To the Newark Grammar, ¹		0	2	6
	To Clark's Introduction for making Lattin,		0	3	0
Jan.	To Soaling one Pair of Shoes by Jacob,		0	1	9
Feb. 15.	To 1 Corderius & 1 Erasmus,		0	4	3
	To half Quire of Paper for your Son,		0	0	10
April 17.	To Cash to your Son when going home,		0	10	0
May 6.	To Cash paid to defray your Son's expences,		0	6	4
1758.	To an old Hat of mine,		0	5	0
	To Dressing the Hat by Nehemiah Baldwin,		0	2	2
Sept. 28.	Paid the Steward for Billey's Board,		5	8	3
	Paid Sayre for mending his Shoes,		0	3	0
	To a Taylor for making a Banyan,		0	5	3
	To Jos. Yard for cloath trimmings for Banyan,		0	17	8½

1. A Latin Grammar prepared, it is supposed, by Mr. Aaron Burr, and was used in the College at Princeton. *Maclean's History of Princeton College*, I., p. 165.

		£	s.	d.
	To Mrs. Field for Washing for Billey,	0	13	0
	To the Odds of the Money betwixt proc. & Y. m., in the five last Articles,	0	19	5
	To 1 Quire of Paper of Gray,	0	1	9
May, 1759.	To a Lattin Dictionary,	0	17	0
	To a Eutropius,	0	5	5
Sept. 13.	To a Sallust,	0	9	0
Dec. 8.	To 1 Quire of Paper,	0	1	1
Jan. 1.	To 1 Greek Lexicon,	0	14	0
1760.	To 1 Greek Testament,	0	5	0
	To 1 Greek Grammar,	0	2	6
	To Ovid's Metamorphoses, with English,	0	12	0
	To Soaling 1 Pair of Shoes,	0	1	9
	To Wood & Candles in the Winter,	0	10	0
	To your Expences in going Home,	0	7	3
	To Billey's Schooling,	1	0	0
June 12.	To 1 Virgil at 14 for Billey,	0	14	0
1760.	To 1 Tully's Orations for Billey,	0	13	0
Nov. 26.	Then your Son John came to School at the			
1760.	Rate of £15, 0, 0, York money.			
	To 1 Grammar for John, 2 6,	0	2	6
	To 1 Pair of Shoes for Billey,	0	8	0
Jan. 28.	To Lucian's Dialogues for Billey,	0	10	0
1761.	To an old Cordery for John,	0	0	9
	To one Quire of Paper,	0	1	2
Feb. 18.	To one Erasmus, 1 8,	0	1	8
	To Billey's Wood & Candles for 1761,	0	16	0
	To Lindley's Horse to Billey, 14s. p dy,	0	12	11
May 3.	To 1 Latin Dictionary, 14 	0	14	0
1761.	To 1 Eutropius,	0	4	0
	To what Mr. Woodhull allows to be charged, 25	8	9	

The three pupils, whose schooling is noticed in the above accounts, lived to old age, and achieved success in their lives. William Woodhull, after his collegiate course, finished 1764, became a Presbyterian clergy-



THE OLD PARSONAGE; 1748.

man and settled in Morris County, where he died 1824. John became the Rev. Dr. Woodhull, of Freehold, Monmouth County, N. J., and died in the same year with his brother William.

Matthias Pierson, who was a native of the Newark Mountains, studied medicine, and was a useful and public spirited citizen during a life of seventy-five years.

THE PARSONAGE.

Upon the death of Mr. Taylor, it became necessary to provide a home for his successor. The first pastor purchased land and built a house for himself. It occupied the site now known as the south-east corner of Main Street and Oakwood Avenue. Two months before the installation of his successor, and, doubtless, in the prospect of that event, a purchase was made (September 14, 1748,) by the parish of four acres of land for the erection of a parsonage house. These acres were the property of Matthew Williams (2), on the north side of the highway to the Mountain, and opposite to the glebe of twenty acres purchased in 1719. They are described in the deed as "scituate, Lying and Being in the Bounds and Limmitts of Newark, on the north side of the highway that leads to the Mountain, near the House once the Revnd Mr. Daniel Taylor's Late of Newark, deceas^d begining at a corner where another Highway sets out, Runing northerdly from the Highway affores^d and thence along the said new Highway four chains, thence south-east along my own Land to the Land of John Walls, and thence along the said John Wall's Land southardly and Bound upon s^d John Wall four chains Esterly Runing Surtherly to the Highway and Bound Northerdly upon said Highway Runing to where it Begun Containg four acres Be

it more or Less: To Have and to Hold . . . unto them the said Samuel Harrison Amos Williams Joseph Pierson Daniel Dod Samuel Cundict Nathaniel Harrison

Samuel Cundict

Ebenazar Farrand & Timothy Freeman and the Society at the mountain Assotiates with them, and to their Heirs and Assigns . . . to Be and Remain for the use and Benifit of a Dissenting ministry such as shall Be called to that work by the Grantees Before named and their Associates from time to time and at all times forever Hereafter." The deed contains the usual full covenants and warranty against all incumbrances, "Lords' Rents for the future only Excepted." The consideration was "four Pounds per acre currant money of New Jersey at eight shillings pr ounce." It will be noticed that the habendum and tenendum clause is the same as in the deed for the glebe.

This purchase on "the highways" extended from the north-east corner of Park Street, towards and near to Hillyer Street. The corporation of Grace (Episcopal) Church now owns part of this frontage. Its church building is only a few feet east from the site on which the Parsonage was built. For its day, it was an elegant structure.

In its architecture and appointments, it was in advance of its time; two stories front and rear, four rooms on the first floor, with a hall in the centre, and open stairway to the second story, built of sandstone, hammer-dressed and laid in regular courses. It was taken down in 1854, having stood for one hundred and six years. In the decay of even its last

years, it gave testimony to the estimate set by its builders upon the worth and dignity of a Christian minister. The house was occupied by the new pastor in about a year after his installation, and continued to be his home for thirteen years, and until he was called to his home on high. It was the dwelling-place afterwards of Mr. Chapman during the thirty-four years of his ministry, and then the home of his successor, Dr. Hillyer, from his settlement (in 1801) to 1817. From this latter date to the time when it was demolished, it was rented to tenants,—sometimes to those of a very inferior class.

Samuel Harrison acted as the treasurer of the building fund. The money was raised by subscription from the members of the congregation and apparently was not based upon any fixed rate; the contributions being dependent on the interest taken in the work more than upon the means of the subscriber.

In the old account-book already referred to, we find a page devoted to the building fund, and as the items may be interesting we give the same in full.

“An a Compt of what money I have Received on account of the pasanage house and how I have Desposed of it.”

Received of

David Ward,	3 6	Johnathan Ward of	
Jonathan Shors,	1 9	Decn Sam ^l Freeman,	17 4
David Williams,	3 6	Received of Jonathan	
Thomas Williams,	3 6	Sargant the sum of	3 10 0
David Baldwin,	7 0	of John Dod,	19 17 7
Nathaniel Crane,	14 0	May 2, 1749,	
Noah Crane,	10 6	of Sam ^l Cundict,	1 8 0
Azariah Crane,	8 8	to Jonathen Sargent,	1 8 0
Stephen Dod,	5 3	of Joseph Peck,	8 8
John Dod,	7 0	of John Dod by Dec'n	
Elezer Lamson,	7 0	Freeman,	2 19 0

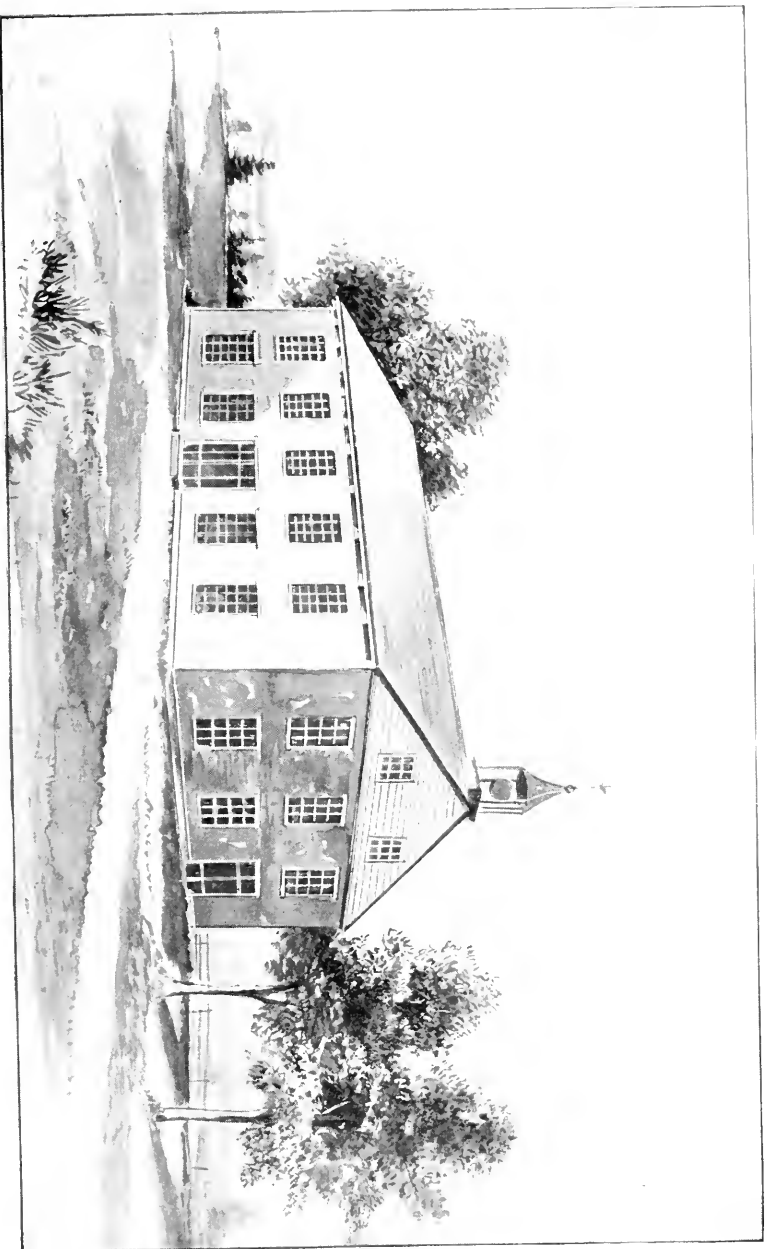
Garshom Williams,	4	4	Decon Sam ^{ll} Freman,	4	12	0	
Received of			of Bethuel Pierson,	17	4		
Ebenezer Farand,	1	4	0	of John Dod,	7	9	0
Azariah Crain,	2	6		of Thomes Lamson,	17	4	
Ebenezer Farand,	3	6		of Sam ^{ll} Wheler,	0	8	8
Peter Bostedo,	9	0		of Robert Baldwen,	2	4	6
William Crane,	0	8		of Joseph Jones,	1	12	0

On the opposite side of the account we can decipher the following items :

paid out to Caleb Baldwin for shingles,	03	19	6
for nails to George Harrison,	00	07	0
to Decon Sam ^{ll} freeman,	01	04	0
to Pine Bord and frate,	03	10	0
to George Harrison for nails,	01	00	10
to Hinges,	00	16	6
Hinges,	00	06	0
to a Lock,	00	02	6
to nals,	00	08	4
paid to John Cokrem,	23	07	7
paid to Stephen Cortland,	00	03	6
paid to John Daves for Shels,	01	00	6

May.

paid to John Cokrem,	02	03	4
for Glace Oyle Leed and Gug,	09	16	0
Paid to George Harrison for nals six pounds,	00	07	6
to one pound of nals,	00	00	10
Pad to frind Lukes for one bord,	00	02	0
paid John Cokrem by Nathanel Harrison,	07	09	1
Paid to Jeremiah Baldwin,	00	17	0
to Baldwin,	00	14	10
to Baldwin,	01	12	6
to Jeremiah Baldwin,	00	11	3
to Baldwin,	00	8	3
to John Cokrem,	01	15	0



THE SECOND MEETING-HOUSE : 1754.

THE SECOND MEETING-HOUSE.

Four years after the completion of the parsonage, the meeting-house, which had been in use for more than thirty years, gave place to a new structure of enlarged dimensions, and of a more convenient and attractive construction. It occupied the site of the first building, in the centre of the highway, the west end being extended to about the easterly line of Day Street. From a book of accounts, kept mostly by Mr. Smith, it appears that it was built by subscription. The total number of subscribers to the fund was one hundred and seventy-one. Isaac Harrison was credited with £7, 12s. 10d., "collected among the Dutch people." These were, probably, the Dutch in the north part of the township, settled at Stone House Plains. The aggregate amount of the subscriptions was £679, 19s. 10d., equal to about \$2,275, proclamation money.

The book of accounts, of which we have spoken, was opened in the spring of 1753. The subscriptions were charged, and the credits for the sums pledged were given for cash and materials furnished, or labor bestowed, from April to the close of that year. There were few credits given in 1754. Material, labor and supplies are expressed as days' work, split stone, rough stone, hair, wood, sleepers, dressing shingles, tending kiln, cartage of shells and lime, sugar, rum and other store stuffs.¹ Some of the credits are curious reading in these later days. We cite a few of them: Caleb Smith, "given by himself, 3 Days' whitewashing, 10s. 6d.;" John Dod, "a gallon of Rum, 4s.;" William Gray, "one pound of Sugar, 7d.;" Eleazer Lamson,

1. Merchandise was kept by William Crane, William Gray, Ezekiel Ward and Joseph Riggs.

“6 quarts of Rum, 6s;” Stephen Morris, “Flower, 10s. 1d; for Beaf, 2£, 19s. 3d;” and Bethuel Pierson, “42 foot 2-inch Plank, very poor, 7s.”

The subscribers had their homes in all the Oranges, at Bloomfield, at Cranetown (now Montclair,) and a few at Caldwell. A list of their names and the sums pledged is not without interest and historical importance, as perpetuating the memory of the then members of the parish, the relative numbers constituting the tribes, and their comparative ability to meet an important draft upon their worldly resources.

SUBSCRIPTIONS — 1753.

	£	s.	d.		£	s.	d.
Allen, Samuel,	0	12	11	Crane, Nath ^l Senr.,	11	0	0
Baldwin, Amos,	5	0	0	Crane, Nath ^l Jr.,	0	3	6
Baldwin, Aaron,	3	0	0	Crane, Caleb,	10	0	0
Baldwin, Robert,	8	0	0	Crane, William,	11	0	0
Baldwin, Joshua,	6	0	0	Crane, Job,	4	0	0
Baldwin, Capt ^t Israel	1	0	0	Crane, Garniel,	1	0	0
Baldwin, David,	3	0	0	Crane, Noah,	8	0	0
Baldwin, Jeremiah,	1	1	0	Crane, Steph ⁿ	2	0	0
Baldwin, Daniel,	9	0	0	Crane, Lewis,	8	0	0
Baldwin, Israel,	1	0	1	Crane, Jedidiah,	0	10	0
Baldwin, Benjamin,	3	0	0	Crane, Elihu,	1	0	0
Baldwin, Moses,	3	0	0	Crane, Ezekiel,	0	3	0
The tribes of Baldwin contributed	£43	1	1	The tribes of Crane,	£56	16	6
Brown, Job,	10	0	0	Crowel, Joseph,	2	0	0
Bowers, Timothy,	1	10	0	Crowel, Sam ^l	8	0	0
Bowen, Lemuel,	1	5	0	Canfield, Ebenezer,	10	0	0
Bostedo, Peter,	0	2	2	Cundit, Samuel, Jr.,	12	0	0
Beach, David,	0	10	0	Cundit, John,	1	19	0
				Cundit, Isaac,	3	0	0
				Cundit, Daniel,	7	0	0
				Cundit, Peter,	4	6	6
				The tribes of Cundit,	£28	5	6

The Second Meeting-House.

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	£	s.	d.		£	s.	d.
Clark, Moses,	2	2	0	Farran, Joseph,	1	10	0
Clark, Samuel,	0	10	0	Farran, Samuel,	2	0	0
Camp, Joseph,	3	0	0				
Campbell, John,	5	1	4	Gray, William,	3	0	0
Campbell, Jas Jr.,	3	18	0	Goden, John,	1	0	0
				Gould, Thomas,	1	15	0
Dod, Dan Sr.,	5	0	0	Gould, John,	3	0	0
Dod, Dan ^l Jr.,	4	10	0	Gardner, John,	1	8	0
Dod, Isaac,	3	0	0	Garner, David,	0	5	0
Dod, John,	7	0	0	Gildersleeve, Jno.,	2	0	0
Dod, John,	4	0	0				
Dod, Sam ^l	10	0	0	Harrison, Jno. Sr.,	5	5	8
Dod, Stephen,	11	0	0	Harrison, Sam ^l Sr.,	12	0	0
Dod, Nath ^l	1	0	0	Harrison, Joseph,	11	0	0
Dod, Silas,	1	0	0	Harrison, Richard,	7	0	0
Dod, John,	0 ³ / ₄ 13	9		Harrison, Nath ^l	8	0	0
Dod, John, the carpnt'r,	3	0	0	Harrison, Amos,	11	0	0
				Harrison, Sam ^l	4	0	0
The tribes of Dod,	£50	3	9	Harrison, Matth ^w	3	10	0
				Harrison, John, Jr.,	3	10	0
Davis, Caleb,	1	0	0	Harrison, Stephen,	4	3	7
Davis, Jonath ⁿ	1	1	8				
Devoe, Rich ^d	0	1	6	Tribes of Harrison,	£69	9	3
Devoe, John,	0	10	0				
Drure, John,	1	10	0				
Dickenson, widow Mary,	0	8	0	Hays, Thomas,	0	7	0
Day, Joseph,	1	10	0	Hand, William,	2	0	0
Freeman, Sam ^l	10	0	0	Johnson, Joseph,	2	0	0
Freeman, Sam ^l Jr.,	6	0	0	Johnson, Eliph ^t	1	2	8
Freeman, Abel,	2	0	0	Johnson, Esq.,	10	0	0
Freeman, Benj ⁿ	6	0	0	Jeams, Thomas,	1	17	11
Freeman, Jedidiah,	7	0	0	Jones, Samuel,	2	3	4
Freeman, Tho ^s	3	0	0				
Freeman, Timothy,	4	0	0	Kilbourne, Gershom,	2	0	0
Tribes of Freeman,	£38	0	0	Lamson, Dan ^l	2	3	0
				Lamson, Thomas,	7	0	0
				Lamson, Eleazar,	5	16	4

	£	s.	d.		£	s.	d.
Lindsley, Ebenezer,	10	0	0	Smith, James,	7	0	0
Lindsley, Benjamin,	6	0	0	Smith, John,	2	0	0
Lindsley, Amos,	1	0	0	Smith, Joseph,	7	10	0
Lindsley, Josiah,	2	11	11	Smith, David,	7	0	0
	—	—	—	Smith, Ebenezer,	6	0	0
Tribes of Lindsley,	£19	11	11	Smith, William,	5	0	0
				Smith, Isaac,	2	0	0
Martin, Jeremiah,	0	11	0		—	—	—
Mun, John,	7	5	0	Tribes of Smith,	£35	10	0
Mun, Joseph,	10	0	0				
Morris, Steph ⁿ	5	5	5	Sargeant, Jonathan,	0	17	6
				Shingleton, —,	0	10	0
Nutman, Jas ^s	0	10	0	Stockman, Jno.,	2	2	8
				Smith, Rev ^d Caleb,	5	10	6
Ogden, Abraham,	4	10	0	Squier, Henry,	0	1	9
Ogden, Nath ^l	1	2	6	Shores, Jonathan,	0	3	6
Ogden, Thomas,	0	9	3				
Osborn, Moses,	1	10	0	Tichenor, David,	4	10	0
Osborn, Timothy,	1	0	0	Taylor, Gilbert,	2	0	0
				Taylor, Jacob,	2	0	11
Pierson, Sam. Sr.,	9	0	0	Tomkins, Jonath ⁿ	5	7	0
Pierson, Joseph,	10	0	0				
Pierson, Bethuel,	10	0	0	Vincent, Levi,	1	1	0
Pierson, Sam ^l Jr.,	3	0	0	Vincent, John,	1	14	5
Pierson, John,	3	0	0	Vincent, Cornel ^s	0	4	6
Pierson, Tho ^s	0	10	0				
	—	—	—	Ward, Daniel,	4	10	0
Tribes of Pierson,	£35	10	0	Ward, Isaac,	5	10	0
				Ward, Nathan,	3	0	0
Peck, Joseph,	10	0	0	Ward, Elihu,	8	0	0
Peck, David,	5	0	0	Ward, Abel,	7	0	0
Peck, Jesse,	3	0	0	Ward, Ezekiel,	5	5	5
Perry, Arthur,	3	0	0		—	—	—
Personett, Geo.,	2	0	0	Tribes of Ward,	£33	5	5
Parson,	0	6	0				
Riggs, Joseph,	7	0	0				
Riggs, Daniel,	9	0	0				
Riggs, Simeon,	2	10	0				

	£	s.	d.	Summary.	£	s.	d.
Wheeler, Sam ^l	6	0	0				
Wilcox, —,	0	7	0	Tribes of Baldwin,	43	1	1
				“ “ Crane,	56	16	6
Williams, Isaac,	5	9	9	“ “ Cundit,	28	0	0
Williams, David,	12	5	0	“ “ Dod,	50	3	9
Williams, Matthew,	9	0	6	“ “ Freeman,	38	0	0
Williams, Joseph,	3	0	0	“ “ Harrison,	69	9	3
Williams, Daniel,	5	4	2	“ “ Lindsley,	19	11	11
Williams, Sam ^l	4	5	0	“ “ Pierson,	35	10	0
Williams, Amos, Jr.,	1	17	0	“ “ Smith,	35	10	0
Williams, Gershom,	0	8	0	“ “ Ward,	33	5	5
Williams, David,	6	9	5	“ “ Williams,	58	6	8
Williams, Amos, Sr.,	9	12	10				
Williams, Thomas,	0	12	6		£467	14	7
Williams, Timothy,	0	2	6	All others,	204	12	5
				The Dutch people,	7	12	10
Tribes of Williams,	£58	6	8				
				Total,	£679	19	10
Williamson, W ^m	3	0	0				
Wood, James,	2	0	0				
Young, Jonathan,	1	1	4				
Young, Robert,	0	7	0				

The new house of worship, completed and dedicated to its sacred uses in the last days of the year 1754⁴, was

a stone structure, of the same material as that of the parsonage house, and laid in the same style of masonry. Those of the parish, “regularly chosen to

manage the affair of the building,”

were Samuel Harrison, Samuel Freeman, Joseph Harrison, Stephen Dod, David Williams, Samuel Condit, William Crane, Joseph Riggs. Matthew Williams, who was a mason, had the superintendence of the mason work. Moses

Baldwin had the charge of the carpenter work. A written contract between the latter and the committee is preserved among the manuscripts of the New Jersey Historical Society. The "agreement" provides that he shall perfectly finish the house, excepting the masonry,

William Crane after the model of the meeting-house in New-

ark, finding all the materials, "such as timbers, boards, sleepers, glass, oils and paint, nails, hinges, locks, latches, bolts, with all other kinds of materials necessary for finishing" the same.

The details of this contract, supplemented by the recollections of many who have worshiped within its walls, furnish a good idea of the building and its appointments. Standing as it did lengthwise with the street, its south broadside was its front, with the broad entrance door in the centre. Opposite to this door was the pulpit, approached by a broad aisle with a double row of pews on each side, and narrow aisles on the ends of the room. One pew on each side of the pulpit, two on the right, and two on the left fronting the pulpit, all with doors and hinges, and somewhat ele-

David Williams vated above the seats, but upon the floor, were provided for of-

ficials in the congregation. In the pulpit was the desk taken from the old building, remodeled and adapted for its new relations. A seat, made of wood, was built against the wall for the minister and his associates. Four wooden pegs on the wall above gave their support to the clerical hats. After the Revolution this space back of the pulpit was occupied by a large gilt eagle. The arched wall of the room, and the

ends of the building above the plate and under the galleries, were ceiled with white wood boards, and "painted a light sky color."

THE PARSON IN THE PARSONAGE.

With a dwelling built for the comfort of his household, and with a new house of worship convenient for the needs of his parish, as well as in accord with the improving methods of living, Mr. Smith was equipped anew for his pastoral work. There was very much at this period to invite his attention and his active agency in public affairs; but there is not an atom of evidence that he allowed himself to be drawn aside from his labors in promoting the cause of education, the good of the church at large, and the spiritual welfare of his own people. There is not an allusion in his diary to a single public event; nor does his biography, published after his death, make note of any.

In August, 1757, he was called to mourn the loss of his wife by death, after a marriage union of nine years. "She is described," says Hatfield in his History of Elizabethtown, "as superior to most of her sex in strength of genius; her intellectual qualities were quick and penetrating. She had a thirst for knowledge, and was greatly delighted in reading." An agreeable companion, she was admired and loved by all. She died after a year of suffering, leaving three daughters.

The pastor, thus bereaved, employed a house-keeper who served his household for two years,¹ when, in

1. On page 65 of the frequently-quoted account-book is entered:—"PIEEE RICHARDS, *Widow*; Nov. 1, 1757; Then you came to keep my house, and kept it to April 1, 1758, after the rate of 3s. pr Weekc." She remained with him until the spring of 1759; assisted by a maid servant. The wages of the latter woman were 1s. 6d. per week; and she was charged, on one occasion, with "Callico for a Gown, 5 Yards at 5s." Some of our lady readers may think that the smallness of the "pattern" was in proportion to the bigness of the price.

October, 1759, he married Rebecca, daughter of Major Isaac Foote, of Branford, Conn. On the 8th of that month, he credits Isaac Cundiet with "Carting my Things to Newark when going to New England, 2s, 6d;" and, on November 5th, with "Carting up my Wife's Things from Newark, out of Griffin's Vessel, 5s, 6d." That she had a liberal allowance of this world's goods is apparent from the fact that, after his death, they were appraised at £89, 1s, 10d. In the account with Matthias Pierson, who was twenty-five years old, although then attending Mr. Smith's school, (page 132,) is the following curious entry: "1759, Oct. 30; cash had of you in our voyage, 11s, 7d." This suggests that Mr. Pierson accompanied him on this wedding-excursion; and perhaps that he served as "best man" at the ceremony.

Some of the house-keeping items, in the account-book, are interesting, and of them we select a few: "A Hooke to roast meat, 1s, 6d;"—"Cutting wood 1 Day at the Door, 2s, 6d;"—"helping your Bro^r Isaac Kill my Hogs, 2s, 6d;"—"1 Bushel of Wheat Flower, 5s;"—"Cyder Spirits, 3 Gallons, 10s, 6d;"—"1 Barrel of Cyder, 9s;"—"Tobacco, 2s, 6d;"—"Pulling Flax, 2s, 8d;"—"Whitening 34 Yards Cloth, 8s, 6d;"—"Weaving two Coverlits, £1."

In 1761, Mr. Smith made an investment in human chattels, and the record of the transaction shows that he "discounted" the day of payment:

1761. Cred ^t .	HANNAH BAYNE, <i>Wid^w</i> .			
March 31.	This Day Hagar & Lettice her child came to our House for whom I am to pay £70, 0, 0,			
	Money at Eight Shillings pr ounce, at the	£	s.	d.
	End of one year from s ^d day.	70	0	0
1761. Debt ^r .				
August 14.	Then paid Mrs. Dickinson on the Account of Hagar one Dollar.			
Sep. 15.	Then I paid Mrs. Dickinson the Sum of			
1761.	£68, 13, 7, for Hagar and her child, for which I have her Receipt in full as the Payment was made before the year was up,	68	13	7



TOMB OF REV. CALEB SMITH, 1702 ; AND GRAVE OF HIS WIFE, MARTHA, 1757.

In October, 1762,—it being three years after this second marriage, Mr. Smith was taken sick with dysentery,¹ and on the 22d of the same month he ceased from his earthly labors, at the age of thirty-eight years and ten months, and after a pastorate of fourteen years. His remains lie in the old parish burial place. His tomb is built of freestone covered by a large horizontal slab, bearing the following memorial :

“ 1764.

“ This Stone we erect as a monumental token of love & gratitude to our late Pastor, the Rev^d Caleb Smith, who died Oct^r 22^d, 1762, in y^e 39 y^r of his age.

“ Beneath this tomb the precious reliques lie
of one too great to live but not to die^r
indu'd by nature with superior parts
to swim in science & to scan the arts
to soar aloft inflam'd with sacred love
to know admire & serve the God above.
Gifted to sound the thundring law's alarm
the smiles of virtue & the gospels charms
a faithful Watchman studious to discharge
th' important duties of his weighty charge.
To say the whole & sound the highest fame
He liv'd a Christian & he di'd the same
A man so useful, from his People rent
his babes the Colleg & the Church lament.”

He left him surviving, his widow and four children ; three by the first marriage, and one by the second.

The settlement of his estate was made chiefly by Joseph Riggs, one of the executors of the will. He charged the widow with £1 for “one grate Bibel ;” and 3s. for “1 candel-stick ;” and £4 for a “Larg Looking glas ;” and 8s. 9d. for “7 wine glases ;” and

1. Dysentery in a malignant form was epidemic in New Jersey and in the Provinces, at times, in the middle and latter parts of the last century. We have no evidence that it was prevalent at the time of Mr. Smith's death. In that year, 1762, “in America, the heat and drought exceeded what was ever before known. From June to September 22d, there was scarcely a drop of rain. Almost all the springs were exhausted, and the distress occasioned by the want of water was extreme. The forest trees appeared as if scorched. (*Webster on Pestilence.*)

£1, 15s. 6d. for "By Mr. Roe [her second husband,] bought at the Vandue in Books." The goods and money given to her by the will amounted to £102, 8s. 3d; and she was allowed £37, 2s. 7d. for "her third of the Land sold by Vandue."

Mr. Riggs charged, in his own favor—

"two Days to Reckon with peopel,	o 14 o
"to my Self tending the Vandue,	o 7 o
"to Seling and Colecting at the Vandue to the value of 22, 11, 11—my feas,	1 2 6
"Paid John Dod for Righting at Vandue,	9 8
"to 4 galons of Rum for Vandue,	1 o o
"to 2 lb of Sugar @ 10d per lb.,	1 4
"to half pound of Candels,	7
"to Sundry Servises & Entertaining the Exectrs	3 10 o
"Cash to Ezekiel Johnson for Coffin furniture,	1 9
"Cash to Mrs Dugdal for Betsey's morning suite,	1 6 4"

In about a year after the decease of Mr. Smith, the widow married the Rev. Azel Roe, a clergyman who



had studied theology with Mr. Smith. He settled in Woodbridge, New Jersey, where he preached till his death in 1815.¹

1. Azel Roe was twenty-one years of age when he became a member of the Mountain Society. After graduating at Princeton in 1756, he came to the Mountain to study theology with Mr. Smith. He was a native of St. George's Manor, Long Island, born February 20, 1738, and of the same township in which his theological teacher was born. He was licensed to preach by the New York Presbytery in 1759, the same year in which he united with the church, and was ordained by the same body, *sine titulo*, in 1762. In September, 1763, he married the widow of Mr. Smith, and in the same autumn was settled in Woodbridge, N. J., where he died in 1815, aged 77, after an uninterrupted pastorate of 52 years. Mrs. Roe died in 1794.

He became one of the most useful and honored ministers of his day, living

1764

This Stone we erect as a
monumental token of love &
gratitude to our late Pastor the
Rev^d Caleb Smith who died
Oct^r 22^d 1762 in 39 Y^r of his age

Beneath this tomb the precious reliques^{lie}
of one too great to live, but not to die
indur'd by nature with superior parts
to swim in science & to scan the arts
to soar aloft inflam'd with sacred love
to know admire & serve the God above
Gifted to sound the thundring law's Alar^m
the smiles of virtue & the gospels charms
a faithful Watchman studious to discha^{rge}
th^e important duties of his weighty char^{ge}
To say the whole & sound the highest lam^e
he liv'd a Christian & he did the same
A man so useful from his People rent
his babes the Colleg^e & the Church lam^e

Apollos, the son of Mr. Smith by the second marriage, upon reaching manhood, went south, and was never heard of afterwards by his Orange friends.¹

A manuscript church record of Rev. Caleb Smith, from 1756 to the time of his death, together with a similar record by Rev. Jedidiah Chapman, from the beginning of his pastorate to 1784, were found among the old manuscripts of Dr. William Pierson, deceased, and in 1887 were kindly put by his son, Dr. William Pierson, in the possession of this writer.

The records are invaluable to those searching for the habitancy and genealogy of the earlier Mountain settlers.

A careful analysis of Mr. Smith's record furnishes a supplement to the heretofore unknown history of the Mountain Society.

MEMBERS IN COMMUNION OF THE MOUNTAIN SOCIETY, PRIOR
TO 1756.

Burnet, Silas.	Crane, William.
Baldwin, Amos.	Crane, Noah.
Baldwin, Aaron.	Crane, Caleb,
Baldwin, Robert.	Campbell, Benjamin.
Baldwin, Benjamin.	Crane Lewis, and wife.
	Crowel, Recompece.
Campbell, John.	Croel, Joseph.
Crane, Stephen.	Canfield, Ebenezer.

a life of distinction in the church. The degree of D.D. was conferred upon him by Yale College. He was a trustee of Princeton College; a member of the first General Assembly and its moderator in 1802. During the Revolution he was in the service; was taken prisoner by the enemy and confined in the old Sugar House. Barely escaping from a fall into a small stream which his company was obliged to ford, the commanding officer politely offered to carry him upon his back. The offer was accepted, and the suggestion of the parson that the bearer was priest-ridden now, if he had never been before, so convulsed the officer with laughter that he was barely able to sustain his burden. (*Sprague's Annals*, Vol. III., 233.)

1. Hoyt's History of the First Presbyterian Church, Orange, p. 109.

Cundict, Daniel	Ogden, Nath ^l , Eunice, wife of.
Cundict, David.	
Cundict, Joanna, w. of David.	Perry, Arthur,
Cundit, Samuel, Jr.	Pierson, Bethuel.
	Pierson, Samuel, Jr., wife of.
Dod, John Jr. and wife.	Pierson, Elihu, and wife of.
Dod, Isaac.	Peck, John.
Dod, Thomas.	Peck, Jesse and wife.
Davies, Timothy and wife.	
	Riggs, Joseph.
Freeman, Thomas and wife.	
Freeman, Benjamin,	Smith, John.
Freeman, John,	
Freeman, Timothy and wife,	Tompkins, Jonathan.
	Taylor, Jacob.
Gray, William and wife.	Taylor, Rachael, his wife,
Gould, John, Jr.	Tompkins, —, widow of.
Hedden, Eleazer, wife of.	Ward, Ezekiel.
Hedden, John.	Ward, Abel.
Hedden, John, Jr.	Williams, Isaac.
Hand, William.	Williams, Gershom, wife of.
Hedden, Jos. wife of.	Williams, Timothy, and wife.
Harrison, Capt. Amos.	Williams, Lieut. David.
Harrison, David, wife of.	
Harrison, Matthew and wife.	Young, Jonathan.
Marten, Jeremiah, wife of.	
Mun, Joseph, wife of.	
Mun, Benjamin.	

ENTERED INTO COVENANT, AFTER 1756.

May 8, 1757.	Mary, wife of Silas Burnet.
June 11, 1758.	Hall, Mary.
July 9, 1758.	Joseph Riggs, wife of.
Jan. 22, 1759.	Ward, John.
Aug. 17, 1759.	Williams, Capt. Matthew and wife.
Aug. 17, 1759.	Roe, Azel.
	Harrison, Joannna, wife of Steph ⁿ Harrison.
June 13, 1760.	Parsonate, George and wife.
April 11, 1762.	Harrison, Sam ^l Senr.
June 20, 1762.	Harrison, David.
Aug. 8, 1762.	Young, Kezia, daugh. of Jonathan.

Church Members.

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BAPTISMS FROM 1756 TO 1762. BY CALEB SMITH.

1756. Aug. 22. Cyrus, son of Bethuel Pierson.
 Sept. 5. David, son of Joseph Croel.
 Sept. 19. Moses, son of Ezekiel Ward.
 John, son of Joseph Mun.
 Nov. 7. Sarah, daugh. of Amos Baldwin.
1857. Jan. John, son of widow John Tompkins.
 Jan. Zadoc, son of John Hedden, Jr.
 Mar. 6. Mary, daugh. of Daniel Cundict.
 Mar. 6. Bethuel, son of Benjⁿ Mun.
 April 24. John, son of Caleb Crane.
 April 24. Jemima, daugh. Amos Harrison.
 April 24. Sarah, daugh. Ebenezer Canfield.
 April 24. Jairus, son of Gershom Williams.
 May 8. Edmund, son of Silas and Mary Burnet.
 May 8. A child of William Hand.
 June 19. Mary, wife of David Baldwin and three of her
 children, Joseph, Rhoda, and Hulda.
 Oct. 9. Sarah, daugh. of Christopher —
 Nov. 6. A son of Arthur Perry.
 Nov. 27. Moses, son of Timothy Freeman.
 Dec. 4. Nathaniel, son of Noah Crane.
 Dec. 11. Enos, son of Thomas Dod.
1758. Feb. 5. Aaron, son of Aaron Baldwin.
 Feb. 25. Katharine, daugh. of John Campbell.
 Feb. 5. Abijah, son of Isaac Dod.
 March 4. Jemima, daugh. of Silas Burnet.
 March 4. David, son of — Coleman.
 Apl. 16. Eleazer, son of { John Dod, Jr.
 Sarah, daugh. of {
 May 7. Phebe, daugh. of Eleazer Hedden.
 Thomas, son of Jeremiah Martin.
 May 14. Elizabeth, daugh. of Joseph Hedden.
 May 21. John, son of Jacob and Rachael Taylor.
 May 21. Harry, servant boy of Lieut. David Williams.
 His master engaged for his Christian education.
 June 11. Martha, daugh. of Stephen Crane.
 July 9. Abijah, }
 Aaron, } Children of Matthew Harrison.
 Amos, }
 Mary, }

- Aug. 3. Benjamin Campbell and his two sons, Moses and Aaron.
- Aug. 27. Charles, son of Lewis Crane.
- Sept. 17. Jonathan, son of Abel Ward.
- Oct. 1. Sarah, daugh. of Joseph Mun.
- Nov. 19. Abigail, daugh. of Benj. Mun.
- Dec. 3. John, son of Eleakim Crane.
- Dec. 24. Adonijah, son of Matthew Harrison.
- Dec. 31. Sarah, daugh. of Benjamin Baldwin.
1759. Feb. 25. Amos, son of Daniel Cundict.
- Feb. 25. Isaac, son of Ezekiel Ward.
- Mar. 11. Jane, daugh. of Arthur Perry.
- Mar. 18. Joseph, son of Bethuel Pierson.
- Mar. 18. Aaron, son of Isaac Williams.
- Mar. 18. Sarah, daugh. of Samuel Pierson, Jr.
- May 6. Comfort, daugh. of John Hedden.
- May 6. A son of Silas Burnet.
- May 13. Esther, daugh. of Amos Baldwin.
- May 30. Phebe, daugh. of Jonathan Tompkins.
- June 24. Martha, } Daughters of David and Joanna Cundict.
Lydia, }
- July 29. Experience, daugh. of Joseph Riggs.
- Aug. 5. Benjamin, }
Elizabeth, } Stockman.
John, }
William, }
- [Their parents being dead, Benj. Freeman, their God-father, solemnly engaged for their Christian education.]
- Aug. 5. Joseph, son of John Peck.
- Aug. 19. Jemima, daugh. }
and Moses, son } of Jesse Peck.
- Aug. 19. Uzal, son of John Dod, Jr.
- Aug. 19. Jedidiah, son of John Freeman.
- Aug. 19. A child (sex forgotten), of Gershom Williams.
- Sept. 2. Samuel, } sons of Thomas Freeman.
Zenas, }
- Oct. 7. Jonas, }
Ruth, } sons of Timothy Williams.
Peter, }
Robert, }
- Oct. 7. Cornelius, son of Timothy Davies.
- Nov. 11. Abigail, daugh. of Isaac Dod.

1760. Jan. 6. Ruth, daugh. of Capt. Amos Harrison.
 Feb. 3. Hannah, daugh. of Thomas Freeman.
 Feb. 24. Lydia, daugh. of Jeremiah Marten.
 Mar. 23. Susannah, daugh. of Aaron Baldwin.
 May 11. Linus, son of Robert Baldwin.
 May 11. Lois, daugh. of Stephen Crane.
 May 11. Stephen, son of John Peck.
 May 25. Mary, daugh. of Timothy Williams.
 June 13. John,
 Nathaniel, } sons of George Parsonate.
 June 15. Charity, daugh. of John Campbell.
 June 22. John, son of Robert McEndow.
 July 6. Zadoc, son of William Crane.
 Moses, son of Samuel Cundit, Jr.
 1762. Mar. 14. Job, son of Jonathan Tompkins.
 April 4. Hannah, daugh. of Elihu Pierson.
 April 4. Nehemiah, son of Noah Crane.
 April 11. Eleazer, son of Robert Baldwin.
 May 9. Joanna, daugh. of Isaac Dod.
 May 9. Isaac, son of Timothy —
 June 13. Child (name and sex forgotten,) of Stephen
 Crane.
 June 20. David,
 Susanna, } children of David Harrison.
 June 20. Sarah, daugh. of John Gould, Jr.
 June 25. Caleb, son of Isaac Williams.
 Aug. 15. Katharine, daugh. of Recompence Crowel.
 Aug. 29. Enos, son of Samuel Pierson, Jr.
 Sept. 26. Rebecca, daugh. of John Campbell.

A SERMON BY REV. CALEB SMITH; NEWARK-MOUNT^s,

AUG^t 9, 1760.

Heb. 3 : 19. So we see, that they would not enter in because of Unbelief.

We may say of Unbelief what the Daughters of Israel said of David after the Slaughter of the Philistines, that other Sins slay their Thousands, but this slays its ten Thousands; some perish by their Covetousness, others by their Intemperance, we shall see one ruining himself by Profaneness, and another by Dishonesty, but vast Multitudes are daily perishing thro' the power of Unbelief

and indeed by whatever other Sins the Children of Men shut themselves out of the Kingdom of God, Unbelief hath a principal Hand in their Undoing; Thus with Respect to the Israelites in the Wilderness, Unbelief was at the bottom of their Idolatry.

Idolatry, Rebellion, Backsliding, their Lusting, Fornication with the Moabitish women, their Murmuring and other Crimes, they believed not the word of God, and distrusted his Power, Faithfulness and Goodness, which made way for their falling into those particular Sins, for which they were denied an Entrance into the Land of Promise, and were justly doomed to waste away in the Wilderness. Our Text has a particular Respect to the Case of this People, and their Exclusion from the Land of Canaan, for their Unbelief; this Sin is mentioned as the chief Barr in the way of their Entrance into that good Land, which God some hundred years before had promised to the illustrious Patriarchs, Abraham, Isaac and Jacob for an Inheritance to their Posterity. God failed not of his promise, tho' as to the Adults who came out of Egypt their carcasses fell in the Wilderness, Jehovah shewed them that there was really in him no Breach of Promise. For altho' he did not accomplish to their evil Generation the good Things he had promised their Fathers, yet he made good his faithful word to the next generation, who enter the promised Land under Joshua, who was a very eminent Type of Christ, being also called by the same Name, Joshua in the hebrew Language being rendered Jesus in the Greek. Now as we see from the Scripture History, that that generation of Israelites who came out of Egypt, being arrived to adult Age could not enter into Canaan because of their Unbelief, so neither can we enter the celestial Canaan, if we continue under the Power of Unbelief.

I would propose as God shall afford me help.

1. To describe the Nature of Unbelief.
2. Consider its peculiar Malignancy.
3. Shew why such as are under the power of it cannot enter into the Kingdom of God, or be admitted into that blessed and glorious Rest which remains for his believing People.

I am in the first Place to describe the Nature of Unbelief.

Unbelief simply considered means a not giving Credit to the Word or Testimony of Another, and when it respects the Testimony of Men, it may be either a right or wrong according as we have grounds for believing or not believing, but when this Word is used in the Matters of Religion, it commonly imports a refusing to give Credit to the Testimony of God, when we have sufficient Evidence to convince a reasonable creature that the Testimony is God's. If we do not yield our Assent or give Credit to what God himself hath testified, we are chargeable with the Sin of Unbelief Human Faith is the believing, &c. &c.

1. Unbelief consists in not believing God to be such a Being as he is. God speaks to us in his Works, for the Invisible Things &c. St Paul informs us that the Law of God, and such as disobey that Law do as really disobey God himself as those who violate &c. In the Epistle to the Hebs it is said, That thro' Faith we understand that the Worlds were framed &c. And without Faith it is impossible to please.

2. Unbelief consists in not believing that Revelation which God has made of himself, and of his Mind and Will in his Word. If the word of God which comes to us in the written Scriptures, or by the Preaching of such as are inspired by the Spirit of God, is not mingled with Faith in those who hear it, they are chargeable with rejecting the Counsel of God &c. Noah was a preacher of Righteousness. So was Lot to the Men of Sodom &c. Isaiah Jeremiah and others, &c. We have a more sure word of Prophecy.

3. Unbelief in the most common sense of the word in the Times of the Gospel means, a Refusing to credit the Record of God concerning his own dear Son, and not putting our Trust in him as such a Saviour as God has revealed him to be—This is my beloved Son—This is the especial Commandment of God in the Gospel Day.

4. Unbelief likewise means a not believing the great Realities of an unseen future and eternal State. We have this Description of the Nature of Faith in Heb. 11. 1. That is the Substance of Things—Faith makes real the &c. Now Unbelief does just the contrary, it annihilates Things which the Saints of &c. and rejects the evidence &c.—

2 Gen. I am to consider the peculiar Malignancy of Unbelief.

1. It reflects the greatest Dishonor upon the blessed God, in that it contemns his Veracity, and in effect charges him with Falseness.

Thus the Apostle says, 1 Epi. 5, 10, He who believeth not God hath made him a Lyar, because he believeth not the Record which God &c.

2. The Evil and Exceeding Malignancy of Unbelief consists in this, that it saps the Foundation of all Religion and Goodness.

3. Unbelief must appear very malignant if it be considered that it opens the Door for all Manner of Sin, and is a Root of Bitterness whence naturally grows every Kind of Vice and wickedness—Can God see thro' the thicke and darke—Who is the Lord that we should fear—The natural offspring of Unbelief is Profaneness. The Antients of the House &c. said the Lord seeth not us, the Lord hath forsaken the Earth. Ezek. 8, 12.

4. The Evil and Malignity of Unbelief appears farther from this consideration that it doth in the most effectual Manner destroy the Soul which is under the power of it, and brings upon Persons the most terrible Condemnation—Our Lord says of some, showing the aggravated Ruin that should come upon—

5. Unbelief appears exceeding malignant on the Account of its being a Slight and Rejection of that glorious Scheme of Salvation which the Wisdom and Mercy of God has contrived in Favour of fallen guilty perishing mankind.

The holy Spirit reproves the World of Sin because they believe not on Christ. Unbelievers receive the Grace of God in the Gospel.

3 Gen. I pass now to Shew why such cannot enter into the Kingdom of God, or be admitted into that blessed and glorious Rest which remains for his believing People who remain, &c.

1. Because God himself hath ordained the Contrary. Such is the unalterable Constitution of God himself respecting ye human Race, that such as continue in Unbelief shall remain in their Sins—I said therefore that ye shall die in your Sins, for if ye believe not that I am he, ye shall die in your Sins, are the words of our Divine Lord. John 8, 24.

Joh. 3, 18 and 36. He who believeth not is condemned already, because he hath not believed on the Name of the only begotten

Son of God. He who believeth not the Son, shall not see Life, but the wrath of, &c.—He that believeth and is baptized, shall be, &c.—

2. Unbelief does by natural consequence exclude from the Land of promised Rest, because such as remain under its prevailing Influence will not in Earnest seek after it. The Kingdom of Heaven suffereth violence—Persons will not shine—How can Persons seek first the Kingdom—When Persons thro' Unbelief think that God is altogether such, &c., like those wicked Persons spoken of in the 50 Psal. Unbelief causes Persons to depart from the living God, &c.

3. Unbelief effectually prevents Persons of gaining any Title to the celestial Canaan. The Promise is made to Faith, whereby Persons are brought into Union with Christ—The Kingdom of Heaven is by Mankind in their present depraved fallen condition obtained only by Inheritance.

Imp^t 1. We are hence taught what is the Root of that Sin and Wickedness which so generally prevails among the Children.

2. Hence we are also taught to account for that Security and Carelessness about the Concerns of the Soul and Eternity which is so prevalent at this Day.

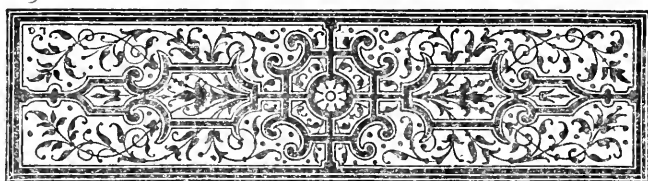
3. We may hence infer that such as are moral in the Conduct, and maintain a fair external Appearance of Religion, if they are Unbelievers, are heinously guilty, and are very high-handed Offenders against the Majesty of God.

4. We are hence instructed that where there is not Holiness and a careful conscientious Obedience in the Life, there cannot be true Faith in the Heart.

5. We learn hence that Unbelief does in the most effectual Manner cut the Sinews of all true Holiness.

Exh. 1. To the Saints of God that they would earnestly seek to get their Remainders of Unbelief remedied &c. and to obtain an Increase of Faith.

2. Let me exhort unbelieving Sinners that they would be sensible of their Guilt and Dangers, and be counselled to obtain Speedy Deliverance from the Power of Unbelief.



CHAPTER VIII.

ESSEX COUNTY IN THE WAR OF THE REVOLUTION.

GEN. GAGE, who had been for ten years commander-in-chief of the British forces in America, was, in 1774, appointed Governor of Massachusetts. He arrived in Boston on May 13th, of that year. The act known as the "Boston Port Bill" had passed the British Parliament on the 29th of March, 1774, and went into effect on June 1st, following. Its purpose was to preclude the privilege of landing and discharging, or of loading and shipping goods, wares or merchandise, and every vessel, within certain limits designated, was required to depart within six hours, unless laden with food or fuel. This act was soon followed by another, altering the charter of the Province of Massachusetts, and essentially abridging the liberties of the people. On the day named, business was suspended in Boston at 12 o'clock, noon, and the harbor was closed against all vessels.¹

This act of tyranny and oppression not only caused great indignation, but became the occasion of organized effort in the colonies for the purpose, more or less distinctly avowed, of effecting the downfall of British power in America, and of making them an independent

1. Holmes' Annals, II., 187.

nation. That purpose was expressed in an address to the inhabitants of Great Britain by the Provincial Congress of Massachusetts, when it said, "appealing to heaven for the justice of our course, we determine to die or be free."

When the passage of the Port Bill was announced in Virginia, the House of Burgesses of that Province resolved that the first of June, when the act was to take effect, should be set apart by the members as a day of fasting, humiliation and prayer, "devoutly to implore the divine interposition for averting the heavy calamity which threatened destruction to their civil rights, as well as the evils of a civil war; to give them one heart and one mind firmly to oppose, by all just and proper means, every injury to American rights."¹

New Jersey was alive to the importance of meeting the crisis. The initiative steps were taken by Essex County. The following call was issued for a meeting, to be held on June 11, 1774:

"All the inhabitants of Essex in New Jersey, friends to the constitution, the liberties and properties of America, are hereby notified and desired to meet at the court house, in Newark, on Saturday the eleventh of June, instant, at two of the clock in the afternoon, to consult and deliberate and firmly resolve upon the most prudent and salutary measures to secure and maintain the constitutional rights of his majesty's subjects in America. It is therefore hoped that from the importance of the subject, the meeting will be general.

"Signed, by order, at a meeting of a number of the free holders of the County of Essex, the seventh day of June, 1774.

JOHN DEHART,
ISAAC OGDEN."

The public meeting of citizens was duly held, on the appointed day, and, after solemn deliberation, the following preamble and resolutions were adopted:

1. Holmes' Annals, II. 186.

"At a meeting of the Freeholders and Inhabitants of the County of Essex in the Province of New Jersey at Newark in the said County, on Saturday the 11th day of June, 1774; This meeting taking into serious consideration some late alarming measures adopted by the British Parliament for depriving his Majesty's American subjects of their undoubted and constitutional rights and principles, and particularly the Act for blockading the port of Boston, which appears to them pregnant with the most dangerous consequences to all his Majesty's Dominions in America, do unanimously resolve and agree :

"1. That, under the enjoyment of our constitutional privileges and immunities, we will ever cheerfully render all due obedience to the Crown of Great Britain, as well as full faith and allegiance to his most Gracious Majesty King George the Third; and do esteem a firm dependence on the Mother Country essential to our political security and happiness.

"2. That the late Act of Parliament relative to Boston, which so absolutely destroys every idea of safety and confidence, appears to us big with the most dangerous and alarming consequences, especially as subversive of that very dependence which we should earnestly wish to continue, as our best safeguard and protection; And that we conceive every well-wisher to Great Britain and her Colonies is now loudly called upon to exert his utmost abilities in promoting every legal and prudential measure towards obtaining a repeal of the said Act of Parliament, and all others subversive of the undoubted rights and liberties of his Majesty's American subjects.

"3. That it is our unanimous opinion, that it would conduce to the restoration of the liberties of America, should the Colonies enter into a joint agreement not to purchase or use any articles of British Manufacture, and especially any commodities imported from the East Indies, under such restrictions as may be agreed upon by a general Congress of the said Colonies hereafter to be appointed.

"4. That this county will most readily and cheerfully join their brethren of the other counties in this Province, in promoting such Congress of Deputies, to be sent from each of the Colonies, in order to form a general plan of union, so that the measures to be pursued for the important ends in view, may be uniform and firm; to which plan when concluded upon, we do agree faithfully to adhere and do now declare ourselves ready to send a Committee to meet with those from the other counties, at such time and place, as by them may be agreed upon, in order to elect proper persons to represent this Province in the said general Congress.

"5. That the freeholders and inhabitants of the other counties in this Province be requested speedily to convene themselves together, to consider the present distressing state of our public affairs; and to correspond and consult with such other Committees as may be appointed, as well as with our Committee, who are hereby directed to correspond and consult with such other Committees, as also with those of any other Province; and particularly to meet with the said County Committees, in order to nominate and appoint Deputies to represent this Province in General Congress.

"6. We do hereby unanimously request the following gentlemen to accept of that trust, and accordingly do appoint them our Committee for the purposes aforesaid, viz: Stephen Crane, Henry Garritse, Joseph Riggs, William Livingston, William P. Smith, John DeHart, John Chetwood, Isaac Ogden and Elias Boudinot, esquires."

The other counties of the Province promptly and cordially responded to the appeal of Essex.

A convention of the committees of the several counties met at New Brunswick, on Thursday, July 21st, and continued in session to Saturday following. Seventy-two gentlemen took part in the deliberations. Stephen Crane, of Essex, was in the chair. They unanimously agreed in the declaration:

"1st. We think it necessary to declare, that the inhabitants of this Province, (and we are confident the people of America in general) are, and ever have been, firm and unshaken in their loyalty to his Majesty King George the Third; fast friends to the Revolution settlement; and that they detest all thoughts of an independence on the Crown of Great Britain; Accordingly we do, in the most sincere and solemn manner, recognize and acknowledge his Majesty King George the Third to be our lawful and rightful Sovereign, to whom under his royal protection in our fundamental rights and privileges, we owe, and will render all due faith and allegiance.

"2d. We think ourselves warranted from the principles of our excellent Constitution, to affirm that the claim of the British Parliament, (in which we neither are, nor can be represented) to make laws which shall be binding on the King's American subjects, 'in all cases whatsoever,' and particularly for imposing taxes for the purpose of raising a revenue in America, is unconstitutional and

oppressive and which we think ourselves bound in duty to ourselves and our posterity by all constitutional means in our power to oppose.

"3d. We think the several late Acts of Parliament for shutting up the port of Boston, invading the Charter rights of the Province of the Massachusetts Bay, and subjecting supposed offenders to be sent for trial to other Colonies, or to Great Britain; the sending over an armed force to carry the same into effect, and thereby reducing many thousands of innocent and loyal inhabitants to poverty and distress; are not only subversive of the undoubted rights of his Majesty's American subjects, but also repugnant to the common principles of humanity and justice. These proceedings, so violent in themselves, and so truly alarming to the other Colonies, (many of which are equally exposed to Ministerial vengeance,) render it the indispensible duty of all, heartily to unite in the most proper measures, to procure redress for their oppressed countrymen, now suffering in the common cause; and for the re-establishment of the constitutional rights of America on a solid and permanent foundation.

"4th. To effect this important purpose, we conceive the most eligible method is, to appoint a General Congress of Commissioners of the respective Colonies, who shall be empowered mutually to pledge, each to the rest, the publick honour and faith of their constituent Colonies, firmly and inviolably to adhere to the determinations of the said Congress.

"5th. *Resolved*, That we do earnestly recommend a general non-importation and a non-consumption agreement to be entered into at such time, and regulated in such manner, as to the Congress shall appear most advisable.

"6th. *Resolved*, That it appears to us, to be a duty incumbent on the good people of this Province, to afford some immediate relief to the many suffering inhabitants of the town of Boston.

"Therefore, the several County Committees do now engage to set on foot, and promote collections, without delay, either by subscriptions or otherwise, throughout their respective counties; and that they will remit the moneys arising from the said subscriptions, or any other benefactions, that may be voluntarily made by the inhabitants, either to Boston, or into the hands of James Neilson, John Dennis, William Ouke, Abraham Hunt, Samuel Tucker, Dr. Isaac Smith, Grant Gibbon, Thomas Sinnicks, and John Carey, whom we do hereby appoint a Committee for forwarding the same to Boston, in such way and manner as they shall be advised will best answer the benevolent purpose designed.

"7th. *Resolved*, That the grateful acknowledgments of this body are due to the noble and worthy patrons of constitutional liberty, in the British Senate, for their laudable effort to avert the storm they behold impending over a much injured colony, and in support of the just rights of the King's subjects in America.

"8th. *Resolved*, That James Kinsey, William Livingston, John DeHart, Stephen Crane and Richard Smith, Esquires, or such of them as shall attend, be the Delegates to represent this Province in the General Continental Congress, to be held at the City of Philadelphia, on or about the first of September next, to meet, consult and advise with the Deputies from the other Colonies; and to determine upon all such prudent and lawful measures as may be judged most expedient for the Colonies immediately and unitedly to adopt, in order to obtain relief for an oppressed people and the redress of our general grievances.

"Signed by order,

"JONATHAN D. SERGEANT, Clerk."

One of the measures recommended by the Congress appears in an appeal by the Committee for Essex County, to the freeholders of the County qualified to vote for representatives in the Legislature.

It was made their duty to take notice of the conduct of persons touching the action of the General Congress. They recommended that should any inhabitant of the colony be found to be disloyal to the Congress he should "be held up to public notice, as unfriendly to the liberties of his country, and all dealings with him or her be thenceforward forever broken off." For closer observation of the conduct of individuals, it was further recommended that a committee be chosen for each of the three precincts of the County, viz: Elizabeth, Newark and Aquackanung. Not less than fifteen for the first two, and not less than ten for the latter; being inhabitants of the respective precincts of the most reputable character.

The inhabitants of the Newark precinct, at a meeting at the Court House, December 7, 1774, unanimously chose as a Committee of Observation for the township

of Newark, twenty-three persons, viz: Joseph Allen, Esq., Garrabrant Garrabrant, Esq., Caleb Camp, Bethuel Pierson, John Range, Solomon Davis, Doctor Matthias Pierson, Samuel Pennington, Joseph Hedden, Jun., Daniel Cundict, John Earle, John Spear, Moses Farrand, David Cundict, Esq., John Peck, Joseph Lyon, Thomas Cadmus, Jun., Abraham Lyon, James Wheeler, Ichabod Harrison, Jonathan Sayer, Robert Johnson, Robert Neil, Jun.

It is interesting to notice that, of the above named Committee, Bethuel Pierson, John Range, Matthias Pierson, Daniel Cundict, David Cundict, John Peck and Ichabod Harrison,—and perhaps some others,—were residents of the territory now known as the Oranges. The enthusiasm of the people of that neighborhood was thoroughly aroused, in defence of the public liberties. On May 4, 1775, the inhabitants of the whole Township had a Town Meeting—probably at the Meeting House near the River. The following is the official record of the proceedings :

“At a meeting of the Freeholders and Inhabitants of the Township of Newark, in New Jersey, on Thursday the 4th day of May, A.D. 1775, Dr. William Burnett in the chair.

“An association having been entered into and subscribed by the Freeholders and other Inhabitants of said Town, a motion was made and agreed to, that the same be read. The same was read and is as follows :

“ We, the Freeholders and Inhabitants of the Township of Newark, having deliberately considered the openly avowed design of the Ministry of Great Britain to raise a revenue in America, being affected with horror at the bloody scene now acting in the Massachusetts Bay for carrying that arbitrary design into Execution ; firmly convinced that the very existence of the rights and liberties of America can, under God, subsist on no other basis than the most animated and perfect union of its inhabitants : and being sensible of the necessity in the present exigency of preserving good order and a due regulation in all public measures ; with hearts perfectly

abhorrent of slavery, do solemnly, under all the sacred ties of religion, honour and love to our country, associate and resolve that we will personally, and as far as our influence can extend, endeavor to support and carry into execution whatever measures may be recommended by the Continental Congress or agreed upon by the proposed convention of Deputies of this Province, for the purpose of preserving and fixing our constitution on a permanent basis, and opposing the execution of the several despotick and oppressive Acts of British Parliament, until the wished for reconciliation between Great Britian and America on constitutional principles can be obtained.

"That a General Committee be chosen by this Town for the purposes aforesaid, and that we will be directed by, and support, them in all things respecting the 'common cause the preservation of peace, good order, the safety of individuals and private property.'

"Voted, That Isaac Ogden, esquire, Captain Philip Van Cortland, Bethuel Pierson and Caleb Camp be the deputies to represent said Township in the Provincial Congress referred to in the said association.

"The General Committee also mentioned in the said association was then chosen, consisting of forty-four.

"Agreed, that the powers delegated to the Deputies and General Committee continue until the expiration of five weeks after the rising of the next Continental Congress and no longer.

"Agreed, That the General Committee have power to appoint one or more Sub-Committees, to act on any emergency.

ISAAC LONGWORTH,

Town Clerk.

"The General Committee immediately convened and elected Lewis Ogden, esquire, chairman, Doctor William Burnett, deputy chairman, and Elisha Boudinot, esquire, clerk of the said General Committee.

"Agreed, that the above named Lewis Ogden, esquire, Dr. William Burnett, Elisha Boudinot, esquire, Isaac Ogden, esquire, and Mr. Isaac Longworth, be a Committee of Correspondence for said Town.

ELISHA BOUDINOT,

Clerk to Committee." 1

1. The foregoing documents have been taken from the minutes of the Provincial Congress and Council of Safety of New Jersey. The author believes that they will be more valued by his readers than any historical summary; giving, as they do, the words of the writers, their sentiments and impulses in that momentous crisis of their political affairs.

The convention of the committees of the several counties in the Province, which met at New Brunswick, July 21, 1774, to nominate delegates to the first Continental Congress, foreshadowed the important step alluded to in the action of the Town Meeting at Newark, above noted, viz: the institution of a Provincial Congress, which should assume the government of the affairs of New Jersey, independent of the royal governor, Franklin, and his Council and the House of Assembly.¹

Among the first acts of this Provincial Congress, was one to place the Province as nearly as possible in the best state of defence and active co-operation in general measures, for the common protection of American rights. It resolved at first that £10,000, proclamation money, should be raised by apportionment among the counties. The proportion for Essex County was £742, 18s. Subsequently, an ordinance was passed to issue bills of credit for £30,000. An ordinance of August 16, 1775, provided for raising twenty regiments and a company of rangers, and for commissioning their officers. On the same day, it was also resolved: "That 4,000 able effective men be enlisted and enrolled in the several counties, who shall hold themselves in constant readiness, on the shortest notice, to march to any place where their assistance may be required for the defence of this or any neighboring colony."²

In 1775, Revolution and Independence grew apace. The now confederated colonies raised their quotas of

1. The Continental Congress, at its first meeting, recommended the establishment of Conventions or Assemblies, sufficient to meet the exigencies of the period, and "to adopt such government as, in the opinion of the representatives of the people, might conduce to the happiness and safety of their constituents in particular and America in general."

2. Minutes of the Provincial Congress, p. 187.

troops, and pledged their treasures to the common cause. The torch of war was lighted at Lexington and Bunker Hill. Fort Ticonderoga and Crown Point, strong fortresses on Lake Champlain, were taken possession of, and a highway opened to Canada. George Washington was made commander-in-chief of the Continental army. The British Parliament, in October, resolved to raise an army of 40,000 men, more than 17,000 of whom were afterwards hired as mercenaries.

At the opening of 1776, the idea of Independence of the mother country, which in the year previous had been publicly discussed, gained strength; though meeting with strenuous opposition in some quarters, the popular sentiment in its behalf made rapid progress. On July 4th, the Continental Congress declared the British Provinces in America to be Free and Independent States. Trusting their cause and themselves to the guidance of the God of their fathers, the colonists accepted the issue of war.

WASHINGTON IN THE NEWARK MOUNTAINS.

During the winter of 1776-7, the residents of New York, as also the thousands of the British troops there and on Staten Island, were in great straits for necessary supplies. Many articles of food could not be had, and others were so dear as to exhaust the resources of the most wealthy. A turkey was worth four dollars; half a dozen onions a dollar. Fifty dollars would not feed a small family for ten days. Wood was so scarce that it could not be had to keep the houses warm or to cook victuals. Westchester County, Long Island, and Staten Island were under royalist rule; but the war of the previous year had arrested the usual tilling of the fields; and of the crops that had been raised, but little was harvested. New Jersey

had been a source of supply to New York in the past, but now all cattle and family stores which were not needed for home consumption, were secreted in the interior. Foraging parties sent to ravage the country contiguous to New York, brought little back. To the Jerseymen whose avarice outweighed their patriotism, it was a time of great temptation to collect what they could by plunder or by purchase, of food and forage, and, with a protection in their pocket, to transport it to Bergen Heights and the Hudson River.

Sir Henry Clinton, who was in command at New York, ordered and entreated the farmers of the territory under the royal rule to bring in their productions. As late as September of that year, he organized a raid into New Jersey, with 2,000 troops, divided into four columns. His point of rendezvous was New Bridge, three miles above the Hackensack. One column under Gen. Campbell entered the State by way of Elizabethtown; one under Capt. Drummond, by Dow's ferry, above the bridge of the Pennsylvania Railroad; one under Gen. Vaughn, by way of Fort Lee; and the fourth under Lieut. Campbell, by way of Tappan. Clinton himself followed, by the way of Dow's ferry, over the Belleville road, to Schuyler's mansion at Belleville. The result of the enterprise was the capture of four hundred cattle, four hundred sheep, and a few horses. Eight men were killed, eighteen wounded, ten missing, and five taken prisoners.¹

The success of this carefully concerted raid illustrates the defenceless condition of this region of country, east of the Orange Mountain. Its only protection was the few companies of local militia, enrolled to be called out for thirty or sixty days' "tour of duty" in case of alarm. Throughout the war New-

1. Winfield's History of Hudson County, p. 150.

ark Township was, at all times, open to annoyances and ravage by bands of British soldiers, chiefly Hessians and refugees. Every week the Hessian women connected with the camp at Bergen Heights, were expected to pass over the region, and rob the ovens of their weekly supply of bread. They were attended by a few soldiers for protection, and to enforce their demands.¹

Other bands, composed of men only, ranged the country, plundering such farms and dwellings as the Tories marked with the letter R, indicating them as the property of rebels.² The harrassed people were always subject to alarms, and to the necessity of sud-

den flight for safety to the

Cyrus Jones

Mountain. Cyrus Jones,

who was born and died on

Main Street, nearly opposite the present Munn Avenue, related that his father was obliged to flee to the Mountain, with his family, to escape the raid of the Hessians. They took with them their silver plate and money, together with enough provisions to last several days. The cattle were turned loose, and upon returning they were pleased to find that the house and barn had not been burned. Some live stock and a few articles from the house were taken. The invaders not infrequently traversed the country on horses, stabling them at night in the houses of the people, who were compelled to vacate for the accommodation of the raiders. The house of Dr. Matthias

1. Each Hessian regiment brought with it the wives and families of the men, in numbers sufficient to serve the barracks.

2. The Tories at Caldwell were very numerous and very bitter towards the whigs. They gave information as to what houses to attack, and where to steal horses. Some of them made considerable money by trading within the enemy's lines.

Pierson was so used. It occupied the present site of the Central Presbyterian Church, and was removed when the parish purchased the property for a building. Jotham Harrison, whose dwelling stood on the site of the Halsted house, next east of the Reformed Church, corner of Main and Halsted Streets, was, with his family, driven from their commodious home, and compelled to seek refuge over the Mountain. Salt hay was brought in from the barn, and distributed

Matthias Dod

over the floors for the horses and their riders. Matthias

Dod, who lived on Grove Street, (which was known for many years after the war as Whiskey Lane,) entered the service. When he went to his regiment, for the better protection of his wife and children, he took them to the house of his brother Joseph, who lived in Centre Street, corner of Central Avenue, on the prop-

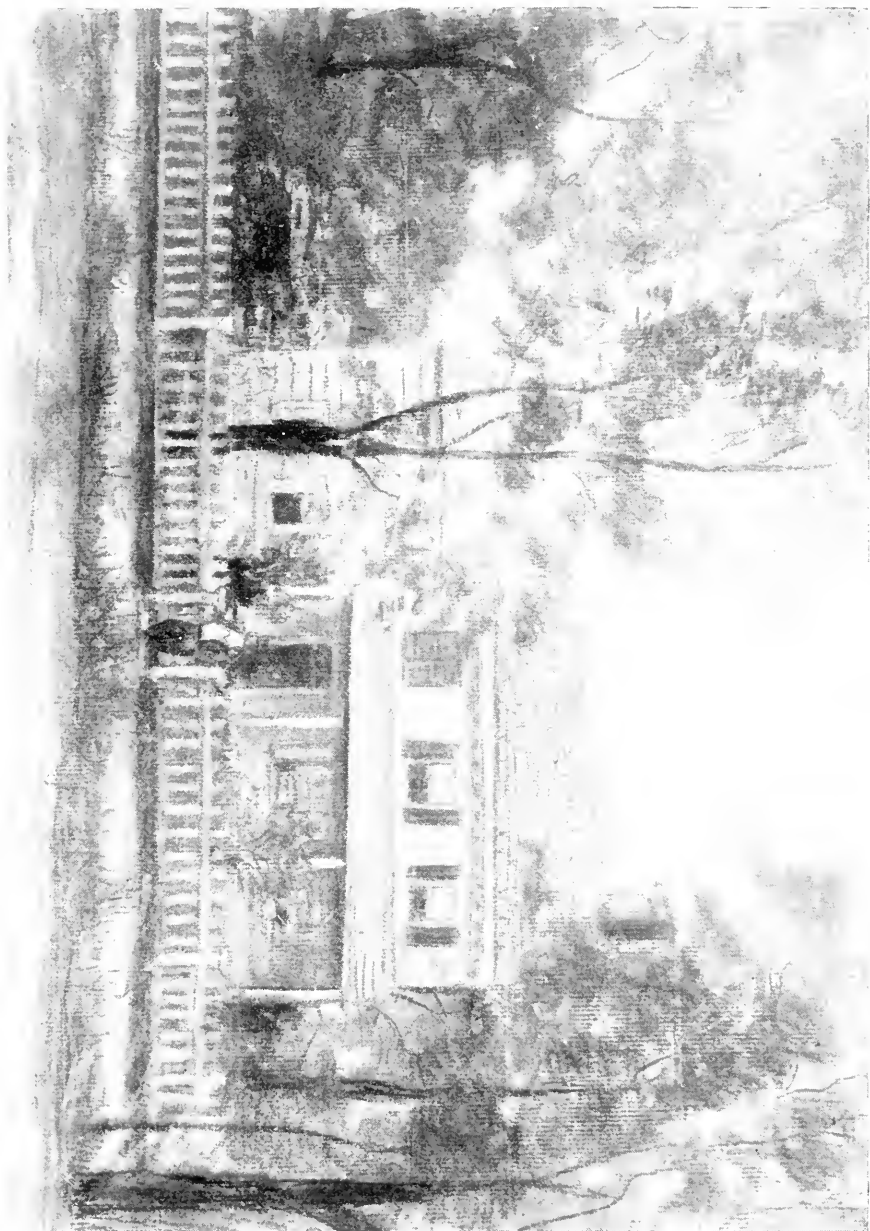
erty now owned by Mr.

Joseph Dod

Josiah H. Reed. Joseph Dod married a daughter of Amos Williams, who

was a pronounced loyalist. The daughter partook of his tory sympathies, and made her household very uncomfortable by her bitter antagonism. It so happened that a small troop of light horse visited the Mountain, and took possession of the dwelling, wherein to spend the night and stable their horses. It was necessary that both horses and riders should be under the same roof, as the former, if placed in the barn, were exposed to capture. After Mrs. Dod's British friends had left their night's quarters, and she had surveyed the condition of the same, she declared that "after all, they were not very nice." The consequence was that her own loyalty to King George was very sensibly modified.

MATTHIAS PERSON'S HOUSE.



REVOLUTIONARY INCIDENTS IN THIS NEIGHBORHOOD.

The retreat of the American army before Cornwallis in November, 1776, was the only occasion when its commander-in-chief tarried at the Mountains. With two brigades encamped at Bloomfield and Cranetown, and one at Newark, he waited one week hoping for reinforcements, when the British forces compelled him to renew his march. There are two houses in Bloomfield which imperfect tradition makes historic as his headquarters. One is the old Cadmus house, built of stone, and still standing. It was the home of Col. Thomas Cadmus, who, in July, 1777, with four others, was confined in jail, first at Newark, and afterwards at Morristown, for refusing to take the oath of abjuration and allegiance. The tradition is based upon a statement made by an old resident to persons still living, that, when a boy of ten years, he brought to Washington, at that house, a plate of cherries, and that the great man took him on his knee while he ate them; a statement quite reasonable until we reflect that the Revolution then in progress could not have so disturbed the course of the seasons as to furnish ripe cherries in the last days of November.¹

The other house claimed as headquarters, belonged to Moses Farrand. He lived less than a mile east of Bloomfield, on the old road to Newark. Mr. Farrand was possessed of property, and was a man of influence

1. We cite this as a fair illustration of the vain traditions of revolutionary events, which abounded in this region among the inhabitants of a generation since, and which are cherished even now. When we came here, forty years ago, we were frequently told of skirmishes and minor engagements that were said to have occurred between stragglers of the two armies in the Mountain district. But the stories are so conflicting, and so unimportant as to results, that we make no allusion to them in this record. If they had any foundation in fact, they have been so exaggerated and distorted as to be utterly worthless as history.

as well as a patriotic citizen. From a careful study of the tradition and the facts sustaining it, made in the centennial year, we accept as historic that Washington, having confidence in Farrand as a man of intelligence and of tried virtue, made his house a stopping place, and that on one occasion, at least, spent the night as his guest, the house being guarded by soldiers.¹ The Farrand property is still in the family. The old home, removed from its original site, converted first into a cider mill, and now appropriated to other farm uses, is still standing. A new dwelling has taken the place of the old, which, together with a portion of the farm, is occupied by the widow of a grand-son of Washington's host.

This mountain region was an important one in its strategic relations. Washington frequently traversed it, carefully inspecting its topography, informing himself of the sentiments of the people, and acquiring all necessary knowledge of the approaches to Morris County through the mountain passes. He was always attended by his suite. There are idle traditions that on occasions he made his visits alone, on secret service. He appreciated too well the grave responsibilities of his station, to allow himself to be unattended by a proper retinue as a guard to his person.

We have it upon the authority of Mr. Mark A. Ward, that Washington, in one of his trips to Morristown, by means of the Swinefield Road, stopped at the house of Mr. Ward's great-grandfather, Capt.

1. Pompton Plains, in Morris County, which was the open traveled route between the Highlands on the Hudson and Morristown and the Delaware, are full of well-founded traditions of armies marching through the plains, and of Washington's occupancy of dwellings where he enjoyed all necessary hospitalities.—*Manuscript History of Early Settlers of Pompton Plains*, by Rev. G. C. Schenck, in *New Jersey Historical Society*.

Thomas Williams,¹ in Tory Corner, and drank from a pewter mug which is still preserved by the family. On another occasion Washington passed from Orange, by the Valley Road, to South Orange, and rested for refreshment at an inn in Freemantown, which occupied the site of the Hart house, north of the intersecting point of Chestnut Avenue with the Valley Road. It was kept by Ned Tomkins. The host gave his distinguished guests the best of his larder, which was fried pork and boiled cabbage; of which they partook with good relish. Soon after resuming their route, Lafayette was attacked with a fit of vomiting, which somewhat alarmed himself and his companions, lest he should have eaten poisoned food. Their suspicions were soon quieted, but the French General did not forget the occurrence. When visiting the United States in 1824, he received an ovation in Newark. Among the great numbers who called to pay him their respects was Tomkins, and, when the name was announced, the nation's guest asked if this was the Mr. Tomkins at whose house under the Mountain he made a dinner of pork and cabbage. Being answered in the affirmative, he took him by the hand, expressing his happiness at meeting him again, and with true French politeness, assured him that "it was the best dinner he had ever eaten in his life."

AN ACT OF COURTESY HAS ITS REWARD.

At the time of the retreat in 1776, there was a ford on the Passaic River at Belleville.² When a part of Cornwallis' army reached the river, the ford was

1. Capt. Thomas Williams received his title from having had command of the Parish Sloop. A fuller account of him and the vessel will be found in later chapters.

2. The bridge there was not constructed till 1794.

pointed out by Henry Kingsland, who lived in its neighborhood. Shortly after that time he was arrested as a suspected spy, and confined in jail. While looking through the bars of his cell, he was noticed by the British officer to whom he had pointed out the ford. The officer reported the case to headquarters, and Mr. Kingsland was released and returned to his home.

AVENGING THE INSULTS OF A BRITISH OFFICER.

During the war a company of British soldiers was encamped on the east side of the river at Belleville, directly opposite to the old Dutch Reformed Church. It occupied nearly the same site as that of the present edifice. The captain of the company (Marsh) had been noticed by Captain Spear of the town, on several occasions, to come down to the river's brink and place himself in an obscene posture, bidding defiance to the citizens of the village. Captain Spear bore the insult until forbearance ceased to be a virtue. On a certain morning, at an early hour, he stationed himself with his loaded musket in the belfry of the church, and awaited the coming of his majesty's valiant captain. He soon appeared and began to repeat his usual morning insults. The captain's trusty musket sent its deadly missile, and arrested forever the nasty antics of the British officer.¹

1. Our patriotic captain was a good citizen and possessed the confidence of the people to such a degree that, after the war, he represented them for three successive terms in the State Legislature. It is said of him that, during this service, he never did more than give his vote on the bills presented, till near the close of his last term, when a bill was reported relative to the impounding of hogs running at large. He then sprang to his feet, with the remark: "Now, gentlemen, I can talk to you, for I was born among the hogs, brought up among the hogs, and know all about the hogs."

BRAVE MEN FROM BELLEVILLE.

Nicholas Joralemon and two other citizens of Belleville associated together to skirmish on their own account. One of them being taken prisoner by a company of the enemy, commanded by Captain McNichols from the fort at Paulus Hook, his companions resolved to rescue him at all hazards. They made the attempt on a dark night, when McNichols and his men were enjoying a ball at the Hook. The windows of the house in which the ball was held were closed, making all dark without and around it. One of the Belleville heroes, dressed in the uniform of a British officer, presented himself at the door of the house and demanded to see Captain McNichols. He responded at once to the call; when the door was immediately closed, and with a bayonet placed at his heart he was declared a prisoner, and threatened with instant death if he gave any alarm. He was taken to Belleville, and confined in the Episcopal Church until an exchange was effected for their own comrade. Previous to the exchange, the captain's dirk and pistols were taken from him. The latter have been frequently handled by the narrator of this incident.

SELF-DETECTION OF A THIEF.

Mr. James Hornblower used to relate, that while a squad of militia were quartered in an old house on the main street, Belleville, the men were annoyed by the loss of portions of their clothing, hung out to dry after the weekly wash. As one of their own number was suspected of the theft, they adopted the following method to detect him: A rooster, covered with lamp-black, was confined in a corner of a dark cellar, and each member of the squad was commanded to go singly, place his hand upon the fowl, and then return

with upheld hands. They were told that when the guilty one touched the bird he would crow. The blackened hands of all the company, save one, discovered their integrity, and he standing self-condemned confessed his guilt.

LAFAYETTE ANGRY IN CRANETOWN.

During the progress of the war it happened not infrequently that enterprises were undertaken as feints, to threaten on the one hand, or to confuse and arrest on the other, some suspected plan of the enemy. Such an enterprise is noticed in the manuscript notes of the Rev. Dr. Tuttle.¹ He writes that in an interview with Mr. Dodd of Cranetown, the latter said that he had heard his father relate an incident in which he was a participant. When the commander-in-chief, on an occasion of uncertain date, considered that it was of the highest necessity to keep the British in New York, and thus prevent a hostile expedition of Lord Howe to New England, or to the southern coast, Lafayette was entrusted with the scheme of making a show of attacking Staten Island. To do this more effectually, the General had all the boats which could be found on the Passaic River, above the great falls, mounted on wheels, and carted across the country towards Elizabethtown. On a certain night, as the boats were being transported through Cranetown, some of the wagons broke down, giving those engaged in the enterprise great trouble. It was in the midst of a terrible thunder storm. Lafayette was much enraged at the delay. General Wins was with him and in command of the undertaking, with a detachment of men. His voice was heard cheering and directing his men. Mr. Dodd's father said that he "roared louder

1. In the Collected Manuscripts of the New Jersey Historical Society.

than the thunder," which was breaking overhead. His energy and good sense did good service in accomplishing the work in hand.

When the French General was in this country in 1824, he met Mr. Dodd in Western New York, by accident. He not only recognized his face, and grasped him by the hand, but said with a merry laugh: "Oh, how mad I was that night, at Cranetown!"

PARSON CHAPMAN'S GAME-CKOCK.

On one occasion, when the parsonage of the Mountain Society had been deserted by Mr. Chapman and his family, who were driven therefrom by fear of violence, a company of British soldiers took possession. At night, being merry with wine, they procured an old game-cock, and placed him on the table. They called him the rebel preacher, and instituted a court martial for his trial. After going through with the usual forms, sentence of death by decapitation was pronounced; old chanticleer clapped his wings and gave a ringing crow, when an officer rose from his seat and cut off his head.¹

PARSON CHAPMAN CHEERS FOR FREEDOM.

A horseman riding leisurely under the Mountain, in no fear of danger, was roused by the sound of an approaching troop of British lighthorse. He gave rein to his horse, to escape them. With oaths and threats they admonished him to stop, but he urged his steed the more, and succeeded in keeping himself in advance of his pursuers till he had reached the summit of a hill—now Ridge street. The foe was rising the hill and within the sound of his voice. The pursued and

1. History of the Chapman Family.

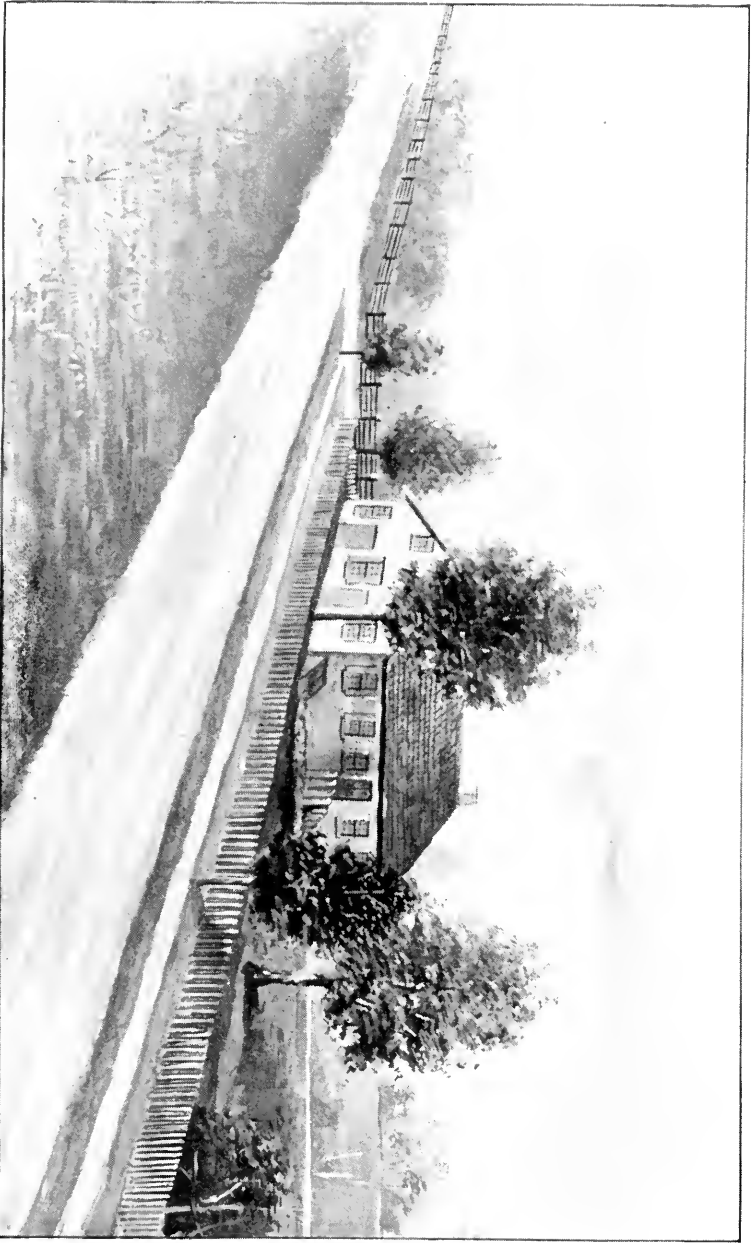
fearless rider wheeled about, and facing the troop, raised himself in his saddle, took off his cocked hat, and gave three cheers for freedom. The enemy, supposing that he had come in sight of American soldiers, as he looked beyond the hill, changed their purpose and retreated in confusion through the road by which they came.

They had pursued the rebel parson Chapman. His cheers were ringing ones. It is said of him that he had a voice of uncommon power.¹

That he was esteemed and trusted at headquarters may be inferred from the fact, that Lafayette spent a day with him at the parsonage. To add to the pleasure of his guest, the pastor took him to the summit of the Mountain, to show him the prospect which it affords. Being delighted with its extent and beauty, the General said: "Doctor, you ought to build a house here." Chapman replied: "If we Presbyterian priests were as rich as your Roman Catholic priests in France, I would."

When Lafayette visited this country, half a century afterwards, Dr. Hillyer was introduced to him in Newark as coming from Orange. The General at once spoke of his pleasant remembrances of Orange, and asked: "Is the old gentleman Chapman yet alive?" and alluded to his visit to him during the war.

1. During his pastorate he made a missionary tour into the wilds of Sussex County. In passing through the forest he was chased by a bear, which evidently intended to make an attack upon him. Finding that he could not escape, he faced the beast and defended himself by raising his voice to its utmost power. Whether he preached to him upon his inalienable right to freedom, which was to him a favorite topic, or on some other inspiring theme, the tradition does not inform us. His enemy showed the effect upon him by discreetly retreating.



AARON HARRISON'S HOUSE.

PLUCK OF SAMUEL HARRISON.

The inhabitants of the township were possessed of more or less silver plate, which, together with their silver money, they were careful to conceal and thus to save from plunder.

The house of Aaron Harrison, on the Valley Road, situated on the corner of what is now Lakeside Avenue, was visited by the red-coats. The family being forewarned of their approach, had fled over the mountain, taking their valuables, so far as they were able. Samuel Harrison, a bachelor uncle of Aaron, remained alone in the house. The raiders came, as expected, and demanded silver. He replied that he should not give it up. They threatened to shoot him, suiting their threatening action to their word. "Well," said he, "it don't matter much to me whether I die now, or at some other time. You may shoot me, if you please." The robbers left him, and the silver dollars which he had buried in the swamp were saved. They were hoarded still, and after his death the sum, not an inconsiderable one, was finally invested in the stock of the Orange Bank when it was organized.

JOHN DURAND REPAIRS WASHINGTON'S FIELD-GLASS.

When General Washington had his headquarters at Morristown, he expressed his great regret to a group of friends that he had broken, or otherwise injured, one of the lenses of his field-glass. As it could not be repaired without sending it to Philadelphia, he would be deprived of its use for many days.

One of the company said that he knew of an ingenious artisan at the foot of the Short Hills, which is not an hour's ride from Morristown, who, he thought, could repair it, and offered to go and see him. The General gladly accepted the proposal, and the instru-

ment was taken to John Durand, the grandfather of the distinguished artist, Asher B. Durand, lately deceased. The old ancestral homestead was an hundred feet, more or less, south of the late residence of Asher, which he built for himself, and where he spent the last years of his life.

John Durand was an ingenious worker in fine brass and iron work, making himself a necessity among the people of the Mountain in repairing watches, clocks, locks, and other work requiring delicate and intelligent skill. The field-glass was placed in his hands, with the inquiry whether he could put it in repair. Upon examining it, he replied that he thought he could. "How long will you want to make it perfect?" "Not long; you can have it to-morrow." Within a day or two thereafter, Washington rode down with his friend through the Short Hills to the artisan's house. He found that the valued instrument had been put in good condition; "better," as he declared, "than it ever was before."

After the First Presbyterian Church of Orange had received its first charter, Rev. Mr. Chapman was requested to prepare a device for a corporate seal. Upon presenting one satisfactory to the Trustees, they voted that Mr. Durand be requested to execute the work. His bill for the same, paid January 23d, 1787, was sixteen shillings. The same seal is still in use.

WHISKEY LANE.

In the time of the war this was a path or lane, twenty or thirty feet wide, which led from the highway between Newark and the Mountain, to the houses of Caleb Baldwin on its west side and Matthias Dodd on its east. It is spoken of by that name in conveyances as late as 1840. About ten years after that date,

by a vote of the neighborhood, it was widened to fifty feet, carried through to Forest Street, and named Grove street, from its passing through a pleasant grove.

Its original name is historic. During the war Jonathan Sayer, a merchant of Newark, had placed in his storehouse, on the Stone Dock, a considerable quantity of cider whiskey. Fearing that it might be plundered, he removed it for safe keeping to an empty barn belonging to Caleb Baldwin, on the west side of the lane. The barrels were deposited in a bay of the barn and covered with salt hay, but not so deep as to conceal them. On a certain occasion a small company of light-horse, with a band of Hessian soldiers, encamped for the night on the property of Mr. Dodd, which was opposite the barn. In the morning it was found that the whole company of footmen were drunk. An investigation revealed the cause. The soldiers were punished for their misconduct, and many of the barrels were staved and the liquor lost; though much remained. The owner thereupon abandoned all further care of it. It came to be regarded in the neighborhood as common property, and open to all who might wish to replenish their jugs and canteens. The road thus became known as Whiskey Lane. In 1814, the barn was torn down.

In 1845, the present owner of the Dodd property, a grandson of Matthias Dodd, in removing a stone wall on its front line, opposite the barn, found an old sword, much corroded by long exposure, which, being cleaned, revealed the name of a Hessian colonel. It is now in the museum of the New Jersey Historical Society—probably a memorial of the night of debauch which we have described.

JEMIMA CUNDICT.

The momentous events of the War of Independence, to some of which we have briefly referred, lose none of their grandeur when illustrated by an insight into the homes of the people, and a knowledge of their reflections upon the passing scenes.

We have had occasion before to draw upon *Jemima Cundict's* diary for some important facts in the history of the Newark Mountains. It is a homely record, by a young girl, but none the less illustrative of what

Jemima Cundict Her Book

she saw and heard. We now propose to give a few extracts from her book; the most of them relating to the war. She says:

HER BOOK.

"Monday Aug. 24th ye 1772. This day I am 18 years old. The Lord has been so merciful to me as to spare me so long when I have been sinning against him dayly sins without number."

* * *

"Saterday october first 1774. It Seams we have troublesome times a coming, for there is great Disturbance abroad in the earth, & they say it is tea thats caused it. So then if they will Quarrel about such a trifling thing as that, what must we expect But war; & I think or at Least fear it will be so."

This was written within a month after the meeting at Philadelphia, of a Congress of the delegates of eleven Colonies, which agreed upon a Declaration of Rights, wherein were recited the several acts infringing and violating them. The repeal of these acts was considered to be essential to the restoration of harmony between Great Britain and the Colonies.

I could not bear the thought of
going so far from my father's house
they told me ~~I was to go~~ I did not
There was young men plenty there
for me But I thought I was in no
hurry for a husband at Present
And if I was I thought it was too
far to go upon uncertainty So I
concluded to stay where I was
I believe I shan't repent it
if I have a husband or not I am left of in the best
But they are going I ~~must~~ must
Now take my leave of them I
Don't know but for the last
time So I wish them Well But they
said that want and I must write
to them - I ~~must~~ must I would

"A fast Day. I went with my Cousins to hear Mr. Green,¹ & the words of his Text was: the race Not always to Swift, Nor battle to the Strong.

* * *

"Monday, which was Called Training Day. I Rode with my Dear father Down to See them train, there Being Several Companyes met together. I thought It would Be a mournfull Sight to See, if they had Been fighting in earnest, & how Soon they will be Called forth to the field of war we Cannot tell, for by What we Can hear the Quarrels are not Like to be made up Without bloodshed. I have Jest Now heard Say that All hopes of Conciliation Between Briten & her Colonies are at an end, for Both the King & his Parliament have announced our Destruction; fleets and armies are Preparing with utmost diligence for that Purpose."

* * *

The battle of Lexington occurred on April 19th, 1775. It was not long before its echoes were reflected from the Newark Mountains.

"April 23d, as every Day Brings New Troubles, so this Day Brings News that yesterday very early in the morning They Began to fight at Boston: the regulars We hear Shot first there; they kill'd 30 of our men. A hundred & 50 of the Regulars.

* * *

"Monday May first [1775,] this Day I think is A Day of mourning. we have Word Come that the fleet is Coming into New-York also, & to Day the Men of our Town is to have a general meeting, to Conclude upon measures Which may Be most Proper to Be taken; they have chosen men to act for them, & I hope the Lord will give them Wisdom to Conduct wisely & Prudently In all Matters."

We make a long leap from May, 1775, to May, 1776, and resume our extracts.

"May the 17, 1776. it Was fast all over the Continent; & this Was Mr. Chapman's Text on that Day, O thou that hearest

1. Rev. Jacob Green, of Hanover, four miles from the writer's home.

Prayer, unto the Shall all flesh come. Iniquities Prevail against me: 55 Psalm.

* * *

"August the 4th, [1776.] Did Mr. Chapman Preach his farewell Sermon, & is Gone out Chaplain in the army. His text on that Day was In the 13 Chapter of Corinthians, 11 verse: finally Brethren farewell; Be Perfect, be of good Comfort, be of one [mind] Live in Peace, & the God of Peace Shall Be with you: 2 Corinthians.

* * *

"August the 6th. It Was fast, & Mr. Chapman Came Home, & Preached to us that Day; the Words was in Joel, the 2 Chapter, the 12, 13 & 14th verses.

* * *

"August the 16th. Then Died Jared freeman. he was taken Sick at newyork among the Sogers, & was brought home, & Died Soon After.

* * *

"September, 1776. We hear News from our army at trentingue [?] and Several of them we hear is Dead Since there Departure. Benjamin Canfield & Stevan Morriss. David Lins Died with the Camp Disorder, & William acorn we hear was Killed by the ingins: Jabez Freeman the Son of the Late Diseast John Freeman is Dead also. Sias Heady Died up there with Sickness.

"When we are at home we think our Selves Secure
But at home or abroad we are never Shure
When or What our end is to Be —
This in vewing others we Dayly may See."

About this time she gives the names of many others who had died; some in the service, and more by the dysentery and small pox, which were epidemic in the township. The time of this part of her record was coincident with the battles of Long Island, Harlem and White Plains.

* * *

"September ye 12, 1777. on friday there Was an alarm, our Militia was Called. The Regulars Come over into elesabeth town, Where they had a Brush With a Small Party of our People; then

marched Quietly up to Newark ; & took all the Cattle they Could. there was five of the milita [of] Newark they killd Samuel Crane, & took Zadock & Allen heady & Samuel freeman Prisnors. one out of five run & escapt. They went Directly up to Second River, & on Saturday morning march up towords wadsession. our People atackted there, Where They had a Smart Scurmage. Some of our people got wounded there ; but I Do Not Learn that any was killed. there was Several Killed of the regulars, but the Number is yet unascertained.

* * *

"Desember the 18th. Set a part for a Day of thankgiving & Praise to almighty God ; it was a misty Day, & I Suppose you may Say I was Glad of any excuse, for I Did Not go to meeting. But our people went, & this Was the text, Jeremiah the 9 Chapter & 23d & 24 Verses.

* * *

"Desember ye 26. Our People took three green Coats,¹ & they Swore they See Benjamin Williams over upon Statenisland, &c. So up on that they Sent a file of men and fecth him Amediately Down to Newark, Where he is to be kept In Close Confinement untill further examination."

Jemima Cundict was the third child of Daniel Cundict and Ruth, his wife, the daughter of Samuel Harri-son (2). Her father, a leading citizen, and a Lieutenant-Colonel in the Revolutionary Army, was the eldest son of Samuel Cundict, who first located lands in the Second Valley, between the First and Second Mountains. The latter built his home on the highway between Orange and Swinefield. It stands to this day in the same place, upon the corner where the Second Valley Road crosses the highway. The German Church is on the corner opposite. The front part of the old house is now used as a small store ; back of

1. Loyalist troops. To distinguish them from the British regulars, they wore a uniform of green coats faced with white, with cocked hats, with broad white binding around them.

which is the kitchen of an annex building of more recent construction. Here Jemima was born on August 24, 1754. Her diary, kept from 1772 to 1778, is of considerable value, illustrating as it does the incidents of the time, the methods of household life, the sports and enjoyments of the young people, the epidemics of disease and their fatality, the religious privileges of the neighborhood, and the state of the public mind. She had an intelligent appreciation of events, a keen sense of the ridiculous, and a fine vein of humor, chastened by a devout Christian habit of thought. Her chirography is good; her book learning was too limited for elegance of style, and the first English dictionary, published in England one year after her birth, had not yet reached the schools in the Newark Mountains. She wrote better than she knew. Her record is a valuable legacy to those who have come after. From the number of her suitors, and from various incidents recorded by her with reflections intended for no other eye than her own, we infer that she was possessed of unusual personal attractions.

The diary closes in 1778. In that year she married Major Aaron Harrison. He was of good estate and lived to old age, respected and honored. Both of them were grandchildren of Samuel Harrison (2); one in the paternal and the other in the maternal line. The young wife died within a year after her marriage, leaving a son, a few days old. He was named Ira, and lived about ten years. By a second marriage, Aaron Harrison had three sons and one daughter. They are all deceased but one. Ira Harrison was named after the child of his father's first love. He now, at 93, in the golden years of old age, receives the reverent respect and love due to those who in their day have served well their God and their generation.

A time-worn monumental inscription in the old graveyard reads :

“In memory of
JEMIMA, wife of
AARON HARRISON,
who died Nov. 14, 1779, in the
24th year of her age.”

We draw one more entry from the diary :

“1776 Sunday Sept. 17. Then Departed this life Grand father Harrison aged Ninety three years.”¹

SAMUEL HARRISON.

References to Samuel Harrison (2) and his settlement at the Mountain have appeared in the progress of this history. He became during his long life at the Mountain perhaps the most useful, enterprising

Samuel Harrison

and influential man of the region. His account-book gives evidence of his ability as a man of business, and of the confidence reposed in him by the people as their agent in the execution of their affairs.

He was a large landholder, continually adding to his acres as opportunity offered. It used to be said of him that “if Samuel Harrison should get all the land on the earth he would still seek for a bit of the moon for a potato patch.” He built the first saw-mill at the Mountain, we know not how early. His account-book shows charges for sawing in 1727, which was less than ten years after he became a settler there. A fulling mill built and owned by him was in operation in 1734. The former mill was located on Wigwam brook, where Cleveland Street crosses it ; the latter mill was on the

1. His tombstone gives September 20th, as the day of his death.

same stream, where it is now bridged to Park Street. He had a cider-mill in 1744; and charged for cider of his own production, also for the use of the press in making it for others. He also had a shop for repairing carts, ploughs and other farm tools; charges for such work being frequent. One charge reads: "Amos Williams Jr to a cofen for your child £00, 03, 00."

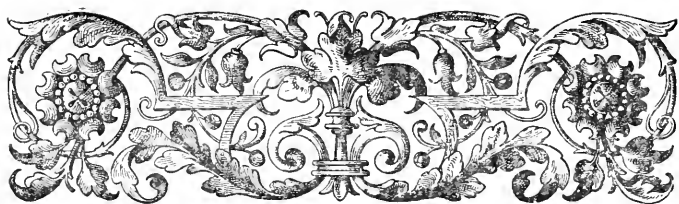
In 1743 he was commissioned a magistrate. It appears, by several entries in his account-book, that he was acting as a justice of the peace, at the same time that he was running the saw-mill. On a blank page is given the form of a bond for the payment of "curant money of this provence"; in which the obligor is described as a "yeoman," and the obligee as "Samuel Harrison, Esquier." The account against Azariah Crane shows charges not only for fulling cloth and dyeing a coat, but also for a "sumons, 7d," and for a "judgment, 10d," and for "administring an oath, 4d." And Thomas Day, who evidently was a believer in the advantage of "many witnesses," was charged with "four Supeneys, 2s. 4d." A lawyer will laugh to see the tables turned upon poor Samuel John, the "plaintive" in one suit, who "confest judgment for thirty-six shillings, with coste." Philip Commens was, in another case, punished by a judgment for the large sum of one shilling and eleven pence. And in several instances judgment was rendered generally for the "plaintive," without mention of any amount. He branded horses and cattle in the manner prescribed by law, sailed a periauger, named John Harrison, to New York and neighboring places. Charges for doctoring horses were not infrequent in his book. Loans of money to sundry persons are, at divers times, recorded. The contract heretofore noticed for war supplies,¹ his visits to New England, New York and else-

1. See page 65.

where, for the common good, and his agency in promoting the building of the second meeting-house and parsonage, exhibit an energy and versatility of character very remarkable. His account-book, which was kept up until 1766, was also used for recording the texts of the preacher on Sabbath days, giving evidence of a devout habit of thought. He made a profession of his faith in Christ, on April 11, 1762, being then in his eightieth year.

He left a numerous posterity; a very large proportion of whom have inherited his personal virtues, his worldly success, and his zeal for the best welfare of his town and the Church of Christ.





CHAPTER IX.

REV. JEDIDIAH CHAPMAN.

BEFORE THE WAR OF THE REVOLUTION.

THE second pastor of the Mountain Society died in 1762; the year in which the French War was ended. For four years thereafter the church remained without a pastor, but at last the people became restless and impatient. The importance of the society in the Synod made the selection of a successor a serious question, not only for the congregation itself, but also for the neighboring clergy. All were agreed upon one point, however, and that was that he should be a young man, of full strength and vigor of body and intellect. There was more difference of opinion as to his theological views, because then, as now, the learned doctors were not at harmony among themselves, and then, as now, it was not easy to decide who were sound, and who unsound, in their interpretations of Scripture.

In the Bellamy Correspondence, preserved among the collections of the Presbyterian Historical Society of Philadelphia, is a letter from Mr. McWhorter to Dr. Bellamy, dated December 23, 1763, and written at the request of the Presbytery, in behalf of our church at the Newark Mountains. In it Mr. McWhorter says: "I hope, sir, you'll recommend them to some young

man whom you esteem for his knowledge of the truth ; and don't send us any of your *Antinomians*, or *Arminians*, or *Sandemanians*. We hear you have several such in New England." Soon after, and indeed in the same month, Mr. Joseph M. White wrote from Danbury, Conn., to the same divine, notifying him of the vacancy in the Mountain Church. He says: "In that country, they insist very much on a man's being a good speaker, and they hate the New England tone, as they call it. They insist likewise upon one who is apt to be familiar. But most of all, 'tis necessary that a man be a man of religious and good principles, in order to be useful among them. They seem to be a kind and courteous people, and willing to support the ministry."¹

It was not until 1766, that the society was successful in securing a pastor. He was the Rev. Jedidiah Chapman. From a letter of Rev. James Caldwell, of Eliz-



abethtown, it appears that Mr. Chapman was examined

by the Presbytery for ordination, and received parts of trial ; and that his examination was satisfactory and well pleasing to the body.² The date of his ordination and installation is written by himself, in a manuscript record in the possession of this author, as follows :

1. Rev. Joseph Bellamy was, at this time, in the prime of his life, and one of the ablest divines in America ; conspicuous as a teacher of theology, and for his method of preparing young men for the work of the ministry. He was also eminent for his eloquence, for his success as a preacher, and the soundness of his teachings in his published writings. He died in 1790.

2. Hoyt's History of First Presbyterian Church, Orange, N. J., p. 114.

"July ye 22. 1766. I, Jedidiah Chapman, by ye will of God took on me the Solemn Pastoral Charge of ye Church and Congregation of ye people of Newark Mountains."

When the new pastor began his work at the Mountain, he found a compactly organized church. He was welcomed by a board of six Elders. Three of these were, probably, the same Joseph Peck, Joseph Riggs and John Smith, who had been chosen at the organization of the society. The others, namely: Josiah Crane, Bethuel Pierson and Amos Baldwin, had been

Amos Baldwin elected on February 9, 1762, in the last year of Mr. Smith's ministry. On the same occasion, Elder John Smith was elected to the Diaconate, to serve as an associate with Samuel Freeman. The record, in the handwriting of the pastor, is still preserved. It reads:

"Tuesday, Feb. 9, 1762, Upon a Lecture, the members of this Church being generally convened by previous notice given for that Purpose, they proceed to choose Elder John Smith a Deacon, and Josiah Crane, Bethuel Pierson and Amos Baldwin to serve as Elders in this Church, who, after they had first consented to comply with the Desire and Choice of the church were Solemnly recommended to the Grace of God by a Prayer for the Services to which they had been respectively Elected."

It is interesting to notice that the expression of "Pastors and Elders," in the same manuscript of Mr. Smith's, first occurs under the date of May, 1758.

Mr. Chapman came to the parish about eighty years after the first settlement. The deer yet roamed the mountain heights, the frequent howl of the wolf was still heard, the catamount remained to seek its prey in the thickets of the forest, the bear was seen occasionally in the open fields, and the rattlesnake was always on the alert for the unwary intruder. The farm lands

were well cultivated, and were remunerative. The temporary houses of logs had long before been exchanged for homes of taste and household comfort. Mr. Chapman was installed pastor, about four months after the repeal of the Stamp Act. The intense popular excitement and discontent, caused by the attempts of the British Ministry to enforce it, were somewhat allayed. We can readily believe that the prospect of once more receiving the ministrations of a faithful pastor, was a source of happiness to the people. The season of the year was propitious for the attendance of the widely-scattered members of the parish upon his installation services.

One may easily imagine their march to the meeting-house, beginning in the early hours of that July morning. The Harrisons and Williamses, from the north corner; the Cranes from Cranetown; the Dods from Rattlesnake Plain; the Wards, and Baldwins, and Harrisons, from Wardsession; the Canfields, Pecks, Muns and Heddens, from the line of the highway to the river; the Camps, Balls, Riggses, Freemans, Browns, Lindsleys and Piersons, from Camptown, Stony Brook and Chestnut Hill; the latter, as they passed through Scotland Road, being joined by the Smiths and Ogdens. To these add the tribes of Pierson, Williams and Condit, all from over the Mountain, coming down by the highway and the Christian's Path; with the tribes of Ward and Harrison from Horseneck, by the Swinefield Road; either on horseback or in carts, (they had no wagons at that time,) but the greater number on foot; all moving with one purpose towards the house of God, with its silent belfry, in the highway.

We do not know who officiated at the installation services. Messrs. McWhorter, of Newark, and Cald-

well, of Elizabethtown, were active agents in obtaining the new minister, and they, with Jacob Green, of Hanover, were ever afterwards among his warmest friends. We doubt not that the cocked hat of each of them found its place upon the wooden pegs on the wall above the pulpit.

It is reasonable to infer that, in the service of song on that eventful day, Watts' Psalmody took the place of the old metrical versions which were in use at the formation of the church. We know that Watts' Psalms and Hymns had been steadily growing in favor with all religious bodies since 1741, when the book was first published in Philadelphia by Franklin. It was advertised for sale in the *New York Weekly Post Boy*, July 25, 1743, and had become popular in 1749, as appears by an advertisement in the same paper, on July 25th of that year, which reads thus :

"The Sunday Evening Lectures being begun in the Presbyterian meeting in the city, as was usual before its reparation, where Dr. Watts' hymns are used, this may serve to notify that the said hymns are to be sold by the Printer hereof, price 2s. 6d. single, or 24s. a dozen. The Psalms of David imitated in the language of the new [old] Testament are also sold by the Printer hereof at the same rate."

The Rev. Caleb Smith had taken great delight in their lyrical beauty. On the morning before his death he called his family around him, and after having his little son placed in his arms, and with his enfeeble hand resting upon the child's head, he invoked for him the divine protection and blessing. Then, at his request, his wife sang the last four verses of the 17th of Watts' psalms, beginning with the third stanza :

"What sinners value, I resign ;"

and ending with the stanza beginning :

"My flesh shall slumber in the ground."

In 1763, the Synod of New York and Philadelphia gave permission to the churches to use the collection, if they so desired. Jemima Cundict's diary, in 1772, has many quotations from Watts, thereby testifying that his lyrics were, at that time, familiar to the people of this parish.

The salary of Mr. Chapman was fixed at £130, proclamation money, or about \$330. It was raised, as in the case of Mr. Smith, by levying a rate upon the property holders ; the same to be collected by the pastor himself.

The minister of religion, in the early history of the New England parishes, was a leader in all matters pertaining to the public weal. He was cheerfully recognized as such by the people. With attainments above those of the masses, he was relied on to look after the education of the young, to settle all minor questions and disputes among the adults of the neighborhood, and to act as a lawyer in the drawing of deeds, wills, agreements, etc. A book of legal forms, together with copies of Blackstone on Principles of Law, and Boerhaave on Medicine, were not uncommon volumes in the libraries of the early clergy. When Mr. Chapman was settled, this condition of things was somewhat modified ; but, in his public relations, he held much the same place. It was the acknowledged function of the minister, by his influence and teaching, to mould public sentiment in civil as well as in spiritual concerns. Our young pastor was endowed with a native energy of character, strong convictions, and a steadfastness of purpose, which fitted him at once to assume the responsibilities of his position. The parish, when he came to it, had been four years without a spiritual guide. During these years, the minds of the people had been distracted by the op-

pressive acts of the British Parliament. He found the spiritual condition of his church in a low state; and the events which were coincident with, and which immediately followed, his installation, gave no promise of an auspicious adjustment of affairs. The clouds that had been gathering on the political horizon, were beginning to overcast the heavens. They broke, ten years thereafter, in open war and revolution.

During this time, he was not unmindful of his mission as a minister of Christ. His interest in his calling is illustrated, when, in 1770, he wrote to Dr. Bellamy: "It is a time of carelessness among us, about the great things of religion." He would not have written thus to his friend and instructor, if he had not a fixed purpose to preach the Gospel, however discouraging its reception might be to him who proclaimed it. His Christian zeal is further manifested in the same letter, when he says: "There is a general awakening in our college;" and when he remarks that he had spent a week there by invitation, during which time he was wholly occupied in preaching, talking privately with the students, and meeting them in "their praying societies." In another letter, written in 1772, to the same gentleman, he again speaks of a revival of religion at Elizabethtown and at "our college," which "has been general;" and alludes to a very pressing invitation to visit Princeton, which he says he intends "to comply with." He had been four years in the parish when he first visited the college. That he was invited there shows the reputation he had acquired as a preacher, and also how cordially he felt towards the institution itself. He was an alumnus of Yale; yet, he wrote of "our college" as that to which he had given his heart. During all the years of

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his residence in New Jersey, he was its zealous patron, and, in 1795, was elected one of its trustees.¹

Mr. Chapman was a lineal descendant, in the fifth generation, of Robert Chapman, who emigrated to America in 1635, and settled at Saybrook, Ct., where he purchased lands of the Indians. These lands have been held by his posterity through the succeeding generations. The head of each tribe bore the name of Robert. Thus, Robert Chapman (4) was the father of Jedidiah (5), who was born September 27, 1741, at East Haddam, Ct.; where his father, a son of Robert (3), had been born, and had been one of the first proprietors of the town. The mother of Jedidiah was Hester, daughter of John Kirtland, Junior. She married, first, Major Jedidiah Chapman, of West Brook; and, secondly, Robert Chapman (4). Jedidiah, the subject of this notice, was educated at Yale College, whence he received his degree in 1762. After two years of theological study, he was licensed to preach the Gospel, and, in his twenty-fifth year, was ordained by Presbytery. Saybrook had already sent two of its sons to the Mountain Society; both having been trained as Congregationalists. In 1766, Mr. Chapman, with his Saybrook traditions, and of the like ecclesiastical tendencies, came to occupy the same field of pastoral work. His subsequent history, from his ordination by Presbytery to the close of his life, in 1813, was distinguished by his devotion to the extension and prosperity of the Presbyterian system.

About two years after Mr. Chapman was settled over the Mountain Society, he married Blanche Smith, the daughter of a respectable family in New England. By

1. Proceedings of the New Jersey Historical Society, Vol. VI., p. 174.

her he had three children, namely: William Smith,¹ Robert Hett,² and John Hobart. The last named died in infancy. Mrs. Chapman died, November 21, 1773, and her earthly remains are buried in the old graveyard. He married again, (probably in 1777) the second wife being Margaretta, the daughter of Dr. Peter LeConte,³ of Middletown, in Freehold township, Monmouth county, N. J. Her first born son was called Peter LeConte.⁴

From the very beginning of Mr. Chapman's pastorate, he was an uncompromising defender of Colonial rights. When war came, he espoused the patriot cause with his whole soul. He preached Rebellion in the pulpit, and taught it from house to house. No portion of his large parish was forgotten. Every fire-

1. William Smith Chapman was born in 1769. He married twice: first, Abby, a daughter of Nathaniel Beach, of Newark, N. J.; and, second, her sister Sarah. The first wife, together with her two daughters, were killed at Amsterdam, N. Y., in 1832, in a run-away accident, by being thrown from a bridge. He had issue also by the second marriage.

2. Robert Hett Chapman was born in 1771; was graduated at Princeton College in 1789; was licensed by the Presbytery of New York and Philadelphia in 1793; and was settled at Rahway, N. J. He married Hannah, a daughter of Isaac Amett, of Elizabethtown, and by her had twelve children. He died in 1833. One of his sons, also called Robert Hett, was a prominent clergyman of the Presbyterian Church in the South; and died at Asheville, N. C., on October 30, 1884.

3. Peter LeConte was a Huguenot, who settled in New Jersey as early as 1734. He married Valeria Eaton, a daughter of John Eaton, one of the first settlers of Eatontown, in the same State. The Doctor died January 29, 1768. His wife survived him for twenty years, and, during the principal part of that time, resided with her daughter, Mrs. Chapman, at Orange. When she died, in 1788, she was interred in the parish graveyard.

4. This son dropped the name of Chapman, when he was a young man, and was afterwards known by his baptismal name only. Family tradition says that he did this in order to oblige a young woman whom he wished to marry, and who did not find favor with the Chapmans. He was graduated at Princeton in 1797; became eminent as a lawyer; and for many years was an elder in the Presbyterian Church at Ovid, N. Y. He had several children; one of whom became a clergyman, and died in 1847. Some of the daughters, if not all of them, removed to and settled in Illinois.

side was quickened by his stirring words of "Resistance to Oppression." He took frequent counsel with McWhorter of Newark, Caldwell of Elizabeth, and Green of Hanover, as to the best methods of meeting the crisis. His parish abounded with tories; the more numerous because it was practically neutral ground, contiguous to the enemy's lines, and open to the marauding bands of hostile troops. The whigs were at all times in danger of robbery and death. Chapman, himself, was a marked man. He was oftentimes compelled to flee from his home for safety. More than once he served as a volunteer chaplain in the army. In our extracts from Jemima Cundiet's diary will be found a record of a farewell sermon to his people, on the occasion of one departure for military service. He was not regularly commissioned, as were two of his coadjutors, McWhorter and Caldwell. His ringing voice and his eloquent appeals were none the less efficient, however, in encouraging the soldiers to heroic deeds. McWhorter left his home in Newark, to go with Washington and his army, when they were pursued by Cornwallis; and together with one of his brethren, Rev. Mr. Vanarsdale, of Springfield, followed the retreat of the army to the other side of the Delaware. By invitation of the commander-in-chief, he was present and assisted in the council of war which decided the memorable re-crossing of the Delaware.

In 1779, by a vote of the Town, Messrs. McWhorter, Chapman and others, were appointed "a Committee to give such instructions to our Legislatures in this Country from time to time as Occasions may require."¹

It is a tradition, and quite authentic, that the Mountain pastor was a leading agent in locating on the top

1. Newark Town Records, p. 159.

of the first Mountain, and within his parish, the three signal stations which were to give notice to the inhabitants of Morris County and to the military post at Morristown, of the approach of danger from the enemy. One was near to, and a little north of, the South Orange and Morristown highway; another, at Orange, on the top of the Mountain, in a direct line with Main Street. Until within a few years, a tall tree marked the spot. It has been cut down in the process of improvements. The third was a little north of the Bloomfield and Caldwell highway, opposite Squiretown, now North Montclair.

Mr. Chapman, with his wife, came to the Newark Mountains in his early manhood. At last, the war was ended. He had served the parish faithfully for thirty-four years. He had buried the fathers of the settlement, who welcomed him at his coming, and had given him the sympathy and counsel of their matured Christian life. He had suffered, in common with his people, all the perils and privations of the war; and had united with them in thanksgivings to God for its successful termination. Now there stood around him the young men and women, upon whom he had placed the seal of the covenant in their infancy, and for whom he cherished the affection of a spiritual father.

The changed social relations in this parish at the close of the war, were not pleasant for the veteran minister to contemplate, and hindered his success as a teacher and guide. The animosities of the conflict, had alienated him from some of his people. The new political issues which had arisen, created new lines of division. Mr. Chapman was a Federalist. His love of country prompted him to be as ardent in his new political belief, as he had been in the patriotism of his

earlier years. In the bitterness of party spirit, which has had no parallel in our subsequent history as a nation, estrangements between families, neighbors and friends were of every day occurrence. That Mr. Chapman was earnest and unyielding in his politics, cannot be doubted. His whole life in the past had shown that he would follow the Right as he understood it, in the fear of God, and that he would not turn aside through any fear of man.

On a certain parade day of the Orange Battalion,¹ under the command of Major Amos Harrison, the son of Mr. Chapman was standing in front of Munn's Tavern, (now the Park House,) wearing the Federal cockade. A certain Republican, named Condit, who happened to be somewhat excited by liquor, knocked off young Chapman's hat. An altercation ensued, and a few blows were exchanged between the two men. The affair started a great discussion throughout the parish, and, when Sunday came, the minister preached about it. Major Harrison was a deacon in the church, one of the minister's tried friends, and withal a strong Republican. He sought an interview with his pastor, and told him in plain English that he must "Stop, or leave the parish." How the old dominie received it, we know not; but the threat seems to indicate that his removal was an event which had even then begun to be considered. That a majority of the parish was

1. After the peace, the martial spirit was still fostered among the younger men, by the voluntary organization of a battalion of light horse, of seven companies, consisting of thirty or forty men each. It was made up of the sons of the farmers in Essex County, who furnished their own uniforms and equipments at a cost of over one hundred dollars each; a large sum in those days. It was maintained with much spirit till after the War of 1812. At that time it was ready for service. Aaron Harrison was then Major. Jesse Williams was the last who held that office. Edward Truman Hillyer, a son of Rev. Dr. Asa Hillyer, was the last Captain of the Orange Company before it was disbanded.

in sympathy with him, appears from the fact that, in 1799, his salary was increased, and efficient measures adopted to secure its collection. This occurred notwithstanding the formation, in the year before, of the church in Bloomfield, with fifty-nine of its members drawn from the old parish.

The sermons which he left in manuscript, display a clear knowledge of Gospel truth and a logical mind. They are pervaded with an ardent zeal for the increase of practical Godliness among men. The formation of two new societies out of his own during his ministry, and the active part he took in their formation, illustrate his desire to extend the bounds of Zion, even although it should diminish the strength of his own parish.

The times in which he served the church in New Jersey, were not favorable to religious progress. It was emphatically a period of seed-sowing—not of ingathering. We cannot doubt that the great spiritual harvests, which were reaped here in the early part of the present century, were the matured fruit of the seed sown by Chapman, watered by his tears, and vitalized by his prayers. That fruit remains down to our own day.

In 1800, Mr. Chapman received a call from the General Assembly of the Presbyterian Church, to assume the superintendence of its mission work in Western New York. He was present in Philadelphia in 1788, when the Assembly was first organized, and he preached the sermon at its opening, as the Moderator of the last Synod, which at that time represented the whole body of Presbyterians in the United States. He had then a reputation for zeal and ability in the execution of the work of the Assembly, which, probably, led to the call above mentioned, and which he ac-

cepted. He resigned his charge in Orange in the month of August, 1800, and left to enter, at the age of threescore years, upon untried mission work in the western wilds. It is not surprising that he said to a friend,¹ who accompanied him as far as New York, where he was to begin his western journey: "I cannot bear to leave my old church;" nor are we surprised at the reply: "Well, Mr. Chapman, go back with me; we shall be glad to have you stay with us." His wavering answer to this hearty and affectionate appeal was, no doubt, in accord with the designs of a wise Providence: "No—no—it has gone too far, now."

Our plan does not admit of an extended notice of the last twelve years of our old minister's life. When he left Orange, he was commissioned to supervise the missionary work of the General Assembly, in a part of the Military Tract in the then wilderness of Western New York. This tract embraced 1,680,000 acres, now constituting seven counties, viz: Onondaga, Cayuga, Seneca, Cortland, the most of Tompkins, Oswego and Wayne.²

Rev. Mr. Chapman, of the Presbytery of New York, and the Rev. John Lindsley, of the Presbytery of Albany, were the first ministers of the Presbyterian Church who came into Western New York as permanent residents, and for several years they were the only ministers there of that denomination.

Mr. Chapman was directed to take up his residence

1. James Crane.

2. On July 25, 1782, the State of New York passed an act setting apart a certain portion of its lands for the payment of military bounties to the soldiers of the State who had served in the War of the Revolution. The section so set apart was called the "Military Tract." It was surveyed into twenty-eight townships, each containing one hundred lots of six hundred acres each. Every private soldier and non-commissioned officer of the State troops had one lot. The officers more, according to rank.

in some place convenient for accomplishing the Assembly's plans; to make himself acquainted with the whole field, and report to the Assembly; as a missionary bishop, to perform annually six months' labor on a tour through the destitute settlements, organizing churches and preaching the Gospel. During the remaining six months of the year, he was expected to minister to some congregation where he might obtain compensation for his services. Thus he continued in, and ministered to, the church at Geneva, N. Y., (which he is believed to have organized in 1800,) until 1812, when, in connection with the Rev. Henry Axtel, he was installed its collegiate pastor. This relation was dissolved by his decease, ten months thereafter.

He died, May 22d, 1813. On the Sabbath previous to his departure, he preached to his people from II. Tim. iv: 7-8: "I have fought a good fight," etc. He was seized in his pulpit with the sickness which terminated in his death, in the 52d year of his ministry, and at the age of 72 years.

Hotchkiss, in his memorial sketch of Jedidiah Chapman, says of him: "He was an active, laborious minister, whether engaged in the duties of the pastor, or the more laborious work of a missionary in the wilderness. * * * He was permitted to see the fruit of his labor in the conversion of souls and their ingathering into the visible folds of Christ. * * * He was a man of ardent piety, of pure morals, urbane in his manners, sound in the faith, instructive in his preaching, possessing a highly cultivated mind and an acceptable mode of address. * * * In his theological views he embraced what, at that day, was denominated the system of the New School. * * * He possessed a sound judgment, and stood high in the estimation of his brethren. * * * His appointment as a permanent missionary, with a general supervision of missionary concerns, is highly indicative of the confidence placed in his judgment, integrity and diligence."

we learn
 1 That true religⁿ has a direct
 tendency to make men liberal
 2 That a person ^{has} no more of
 true religⁿ than he has of
 liberality
 3 How different this liberality
 is that is in carnal selfish
 4 the liberal man has the
 greatest encouragement to
 for go life & another
 5 He dec^s to an errant foot - it is
 obvious & noted of selfish man is -
 6 here is something that of nature
 has nothing of however generous
 7 here is matter of shame & pride
 8 there no more liberality

copy to Lord Day 21 Nov 1791 Orange Hill N. M.
 Dec. 31st. 32. 8.
 8th 9. 1801

Genoa
 14. Aug 1803

I Deface of liberal man . . .

II show how by liberal things
 he shall stand - . . . copy

I Some have no other
 Idea of a lib. man but one who
 is free in giving away his money
 but we wonder if God had ought to
 know better
 1. The lib. considers of himself
 one damnably
 2. God of great parents Head . . .

NOTES OF A SERMON BY REV. JEDIDIAH CHAPMAN.

Lords Day 21 Nov. 1791. Orange Dale P. M.

No. 9. 1801.

Geneva 14 Aug^t 1803.

Text, Isai. 32: 8.

I. Describe y^e liberal man.

II. Shew how by liberal things he shall stand.

1 impt. I. Some have no other Idea of a lib^l man but one w^o is free in giving away his mony but we under y^e Gospel ought to know better.

1. The lib^l considers y^e universe one Family.

2. God y^e great parent & Head.

3. himself & fellow Creatures members.

4. The Greatest gen^l good of the whole the common Interest.

5. with these liberal views he feels his soul enlarged, & gives up himself & all to promote y^e gen^l cause &c and serve y^e common interest.

thus his feelings and act^{ns} are govern^d by supreme love to god & universal good will to mankind.

so he deviseth liberal things.

thus with him it is more Blessed to give than to receive.

II. Shew how by liberal things he shall stand.

1. our Text affirms it.

2. The Apostles reasoning confirms it. 1 Cor. 13 c 1.

3. All the promises support it.

4. It is impossible y^t y^e liberal man should finally fail.

for y^e cause in w^c he is engaged and where his Interest lies shall forever stand.

but he stands not of debt, merit or desert, but it is of the boundless mercy & Grace of God thro' J. X.

We learn

impt.

1. That true religⁿ has a direct Tendency to make men liberal.

2. That a person has no more of True religⁿ than he has of liberallity.

3. how different this liberallity f^m that w^c is carnal and selfish.

4. the liberal man has the greatest incourgement in y^e or y^s life & another.

5. We see w^t an errant fool, w^t an odious wretch y^e selfish man is.

6. here is something that y^e natur has nothing of however generous.

7. here w^t matter of shame y^t professors no more liberallity.

RECORD OF THE MOUNTAIN SOCIETY DURING THE PASTORATE
OF REV. JEDIDIAH CHAPMAN, FROM 1766 TO 1783, INCLUSIVE.

ENTERED INTO COVENANT.

1766.	Sep.	8.	Abigail, wife of Job Crane. Crane, Rhoda, w. of Stephen Crane.
	Nov.	23.	Tompkins, Sarah, dau. of Obadiah.
		16.	Cesar, the negro servant of Elder Pierson.
1767.	June	28.	Baldwin, Aaron, and wife.
	Aug.	31.	Freeman, Joseph, and w.
	Nov.	1.	Baldwin, Aaron, Eliz th dau. of.
1768.	Ap.	17.	Crane, Eleakim, w. of.
		"	Smith, Joseph, Jr. Phebe, w. of.
		"	Harrison, Jared, and w. Hannah.
		"	Bostedo, Sarah.
		"	Baldwin, Josiah.
	Dec.		Soverill, widow Jane.
			Pierson, Phebe, w. of Dr. Matthias.
			Camfield, Mary.
			Williams, Hannah.
1774.	July	10.	Quimby, Josiah, w. of.
		"	Jones, James, Hannah, w. of.
		"	Mun, Phebe.
		"	Dod, Moses.
		"	Baldwin, Jonathan.
		"	Baldwin, Eunice.
	Oct.	16.	Williams, Sam ^l w. of.
			Jones, Cornelius, Joanna w. of.
			Harrison, Simeon, Hannah w. of.
			Harrison Isaac, w. of.
			Quimby, Moses, Mary w. of.
			Vincent, Levi, Mary w. of.
			Crane, Timothy, and Sarah his w.
			Canfield, Jos., Phebe w. of.
			Smith, Hiram.
			Baldwin, Simeon.
			Akin, William.

- Crane, Elizth
 Harrison, Phebe.
 Jones, Phebe.
 Mun, Abigail.
 Mun, Sarah.
 Headden, Mary.
 Gray, Elizth.
 Coalman, Mary.
 Crane, Jonathan.
 Crane, Rachael.
 Crane, Matthias, and w. Elizabeth.
1776. Feb. 23. Lindsley, Ebenezer, w. of.
 Crane, Samuel.
 Bostedo, Agnes.
 Ward, Bethuel, Hannah w. of.
1783. June 1. Jacob Callahan, and Rachel wife, joined from
 Horse-neck.
- Sept. Tomkins, Job.
 Nov. Bruen, Timothy, w. of. }
 Bruen, Charlotte, their daugh. }
 Crane, Hannah, w. of Joseph.
- Dec. 21. Crane, Joseph.
 David Gardner, 1767, John Gildersleeve, 1767,
 Ebenezer Hedden, 1767, were chh. mem-
 bers, and also John Jones, in 1774.

RECORD OF BAPTISMS BY MR. CHAPMAN.

1765. Oct. 12. Jared, son of John Peck.
 Rhoda, dau. Daniel Riggs.
 Jane, dau. Timothy Davis.
- Nov. 16. Gershom, son widow Martha Williams.
1767. Jan. 18. Sibel, dau. David Gardiner.
- Feb. 1. Jane, dau. Arthur Perry.
- Mar. 29. Mary, dau. Elder Crane.
- May 31. Nehemiah, son Timothy Ward.
- June 7. Mary, dau. Silas Baldwin.
- " 28. Jephtha, son Isaac Dod.
- Aug. 31. Rachael, }
 Phebe, } children of Joseph Freeman.
 Samuel, }
- " " Lois, dau. Stephen Crane.
- Nov. 15. Lydia, dau. George Parsonette.
 William, son John Gray.
- Dec. 27. Desire, dau. John Freeman.

1768. Jan. 18. Elizabeth, } twins of Benj. Mun.
 Rachael, }
- Mar. 6. Amos, son William Crane.
- Ap. 17. Eunice, } daugh^{rs} Joseph Smith, Jr.
 Sarah, }
- July 24. Mary, dau. David Harrison.
1768. Oct. 2. Zenas, son of Richard and Elizabth Harrison.
- " 13. Joanna, dau. Joseph and Phebe Smith.
- Dec. 25. Elizabeth, dau. Samuel Dod.
- " " Nancy, } dau^s of Phebe and Dr Pierson.
 " " Sarah, }
1769. Jan. 1. Caleb, son Samuel Condit, Jr.
- " 29. Phebe, dau. Nathaniel and Eunice Ogden.
- Feb. 26. Esther, dau. Jared and Hannah Harrison.
- Ap. 9. Elizabeth, dau. John Peck.
16. David, son Elihu Pierson, and Elizabeth d. of
 Jeremiah Martin.
30. Josiah, son Eliakim Crane.
- May 14. Phebe, dau. Arthur Perry.
- June 4. Rachael, dau. John Headden.
- July 2. Job, son Silas Baldwin.
9. Silvanus, son Timothy Davis.
- Sep. 3. Zebulon, } childⁿ Benjamin Baldwin.
 Elizabeth, }
- Dec. 6. Electa, dau. Aaron Baldwin.
1770. Feb. 18. Lidia, dau. Benjⁿ Mun.
- Mar. 4. Jairus, son Isaac Dod.
25. Wm. Smith, son of Jedidiah Chapman, Pastor.
- May 6. Naomi, dau. Eunice Cundit, widow.
13. Jeremiah, son Stephen Crane.
27. Jane, } children of Cæsar, Deac. Pierson's
 Lois, } negro.
- July 8. Abigail, d. Timothy Ward, Junr.
22. Elijah, son John Freeman.
1771. Aug. 19. Nehemiah, son Elder Crane, (Noah).
- Sep. 9. Isaac, son Phebe, wife of Matthias Pierson.
- Dec. 6. Samuel, son of Samuel and Thankful Crowel.
1774. Feb. 27. Sarah, dau. of Caleb and Rebecca Baldwin.
- Mar. 13. Uzal, son Jonathan and Mary Crane.
26. Mary, dau. Joseph and Esther Baldwin.
- Ap. 1. Zenas, son Samuel and Mary Crane.
- July 10. Rachael, dau. John and Hannah Jones.
- " Eunice, dau. Benjamin Baldwin.
- Aug. 12. John, } sons Josiah Quimby.
 Joseph, }

28. Janne, dau. John and Elizabeth Wright.
- Oct. 16. Smith, Hiram.
- “ Headden, Mary.
- “ Children, } of Hannah, w. of Simeon
names not given, } Harrison.
- “ Lois, } children of Mary, w. of Moses
Caleb, } Quimby.
Jotham, }
- “ Child of Mary, w. of Levi Vincent.
23. Abigail, dau. of Matthias and Elizth Crane.
30. Phebe and } ch^{dn} of Phebe, w. of Isaac
others. } Harrison.
- Nov. Naomi, Samuel, Matthias, Nancy and Mary,
the children of Cornelius Jones.
1775. Oct. Mary, dau. of Richard Harrison.
- Nov. Joanna, dau. of Joseph Baldwin.
19. Joanna, } chⁿ of Isaac Mun.
Joseph, }
12. Linus, } sons of John Dod.
Joseph, }
26. Katharine, } children of
and Matthew, } Thomas Williams, Jr.
30. Amos, son of Isaac Harrison.
- Dec. 18. Jane, dau. of John Freeman.
1776. April 7. Isaac, } ch. of Bethuel Ward and Hannah,
Jane, } his wife.
John, }
14. Mary, dau. of — Ward.
21. Martha, dau. of Cornelius Jones.
- May 19. Prudence, dau. of Daniel Crowel.
- July 21. Phebe, dau. David Dod.
Esther, dau. of Levi Vincent.
28. Samuel, son of Samuel Tomkins.
- Aug. 4. Sarah, dau. Stephen Crane.
Sarah, dau. of John and Elizabeth Wright.
- Sep. Nathaniel, son of Thomas Grant of New York.
Lydia, dau. Jonas Crane.
1779. Jan. 17. Stephen Bradford, son of Stephen Crane.
- “ Abner, son of Samuel Dod.
1781. Sep. 2. Robert, son of Aaron Dod.
23. Hannah, dau. of Hannah and Simeon Harrison.
Bethuel, son of Abigail and Zadoc Baldwin.
- Oct. Jesse, son of Dorcas and Thomas Williams, Jr.
- Nov. 17. Mary, dau. of Phebe and Matthias Pierson.
Unis, dau. Richard Harrison.

1782. Jan. 20. Rhoda, dau. Erastus Pierson.
 Hannah, dau. Bethuel Ward.
 Stephen, son of Ruth and John Mun.
 Nov. Elizabeth, dau. of Samuel and Mary Crane,
 of Horseneck.
1783. Mar. 23. Mary Valeria, dau. of Jedidiah and Margt
 Chapman.
 30. James, } sons of Mr. — Conolly.
 Benjamin, }
 Ap. 6. Mary, dau. Zadoc Hedden.
 13. Henry Earl, son Sam^l Crowel.
 May 16. Elias, son of Permenas Riggs.
 23. Hannah Allen, dau. Joseph Tomkins, of
 Horseneck.
- June 1. Nancy, }
 Thomas, } children of Jacob and Rachael
 Phebe, } Gallahan.
 Cyrus, }
 22. Esther Williams, on ac. of John and Mary
 Tichenor.
 Martha Williams, on ac. of Jedidiah Freeman
 and his wife.
 " Anna, } the children of the widow Williams on
 Silas, } her account.
- July 6. Timothy, son of Timothy and Sarah Ward.
 Sept. Jonathan, } sons of Job Tomkins.
 Daniel, }
- Dec. 14. Hannah, dau. of Jonathan Baldwin.
 " 21. Eleazer, } sons of Joseph Crane.
 Nathaniel, }
 " Nancy, }
 Thomas, } childⁿ of Aaron Crane.
 Jeptha, }
 Hannah, }
1784. Mar. 14. Isaac, son of John and Ruth Mun.
 " 21. Caleb, son of Joseph and Mary Baldwin.



CHAPTER X.

AFTER THE WAR—PEACE.

TO the inhabitants of Great Britain, the cessation of hostilities and the treaty of peace were welcome events. Not so were they viewed by the tories in America, who had indulged their hatred toward the land of their birth, and had given aid and comfort to its enemy. They had fattened on their illegal traffic outside the republican lines, had served in the royal army, had been flattered by promotion to posts of honor, and had fostered their ambition for higher and more permanent rewards, as they waited with assurance for the approaching day of British success.

In September, 1781, Prince William Henry, the third son of George III., a midshipman under Admiral Digby, arrived in the Bay of New York. Being heir to the throne, he was an object of intense interest to the refugees,¹ who were gathered at Fort Delancy, on Bergen Neck. On October 1st, 1781, (it being

1. These refugees were mostly from the Newark Mountain region and that adjoining. The following advertisement appeared on December 23d, 1780, in *Rivington's Gazette*: "All Loyal Refugees that are in want of employment and can bring proper certificates of their loyalty, and are willing to enter themselves under Capt. Thomas Ward, now commanding the important post of Bergen Point, will meet with the greatest encouragement by applying to Capt. Homfrey, at the sign of the Ship, corner of Fair [Fulton] Street and Broadway." This Captain (or Major) Thomas Ward, was a noted, blood-thirsty tory, from the Hackensack district.

twenty days before the capture of Cornwallis and his army at Yorktown,) in behalf of the motley crew garrisoned at Fort Delancy, Major Thomas Ward and his officers presented the following address :

“TO HIS ROYAL HIGHNESS, PRINCE WILLIAM HENRY.

“We, his Majesty's dutiful and most loyal subjects, the refugees stationed on Bergen Neck, beg leave to address your Royal Highness (through the channel of our commanding officer,) on the satisfaction that is visible in the face of every individual belonging to our small party, at so distinguished an honor paid to the loyal inhabitants of this continent by the arrival of so amiable and distinguished a character as the son of our Royal Sovereign.

“The measures pursued by a designing, base set of men early in this unnatural contest, obliged us to leave our habitations and fly for safety to his Majesty's troops ; since which we have let our persecutors (who meant our destruction,) feel the effects of our resentment, and convince them that we contended for that which every man at the risk of his life ought to defend.

“Therefore, we flatter ourselves that your Royal Highness is convinced of our sincerity, of our attachment to their Majesties, and the Royal progeny, (which we are always ready to give fresh proof of,) praying for that day when rebellion may be crushed and peace may be established throughout this continent, and his Majesty's standard displayed triumphant by land and sea. May heaven protect your Royal Highness in time of danger, and permit you to return crowned with the laurels of victory to your Royal Parents !”¹

About one year after this brilliant effusion, Fort Delancy was evacuated.

The loss of population, by banishment and the voluntary exile of the tory element to the British dominions, was less a cause of regret to the people of East Jersey, than were the disturbing effects of the war upon the harmony of their social and domestic rela-

1. Winfield's History of Hudson County, N. J., p. 196.

tions. Discord had rent asunder and destroyed the happiness of families, and the old-fashioned intercourse between neighbors had been greatly impaired. For many long years, the terms *Whig* and *Tory* were cherished and freely used. The bitterness descended to the children who were born after the war. In their sports and games,—at ball, at marbles, at snow-balling, and in the construction of snow forts in winter, they grouped themselves according to the traditions of their fathers. It was not until the War of 1812, that the old animosities gave place to a cordial unity of popular sentiment.

The demoralizing effects of the seven years' conflict had disturbed the economies of our community of thriving farmers. Moral influences had lost much of their power, over the better impulses of every rank and condition of men. Removal from religious and social restraints, neglect of the Sabbath, drunkenness, vice and immorality—the bitter dregs of all war—prevailed in every neighborhood. “All sorts of worldly amusements absorbed the thoughts of the young, even in the most respectable and religious families.” But evidences of a return to better things soon began to show themselves. Farming, manufacturing, and all religious and educational interests were quickened into activity, and it was not long before the people of the Newark Mountains returned with vigor and enthusiasm to the cultivation of the arts of peace.

THE MOUNTAIN SOCIETY.

In the first year of peace the Mountain Society, which for sixty-five years had been a religious body, applied to the Assembly of the State of New Jersey for an act of incorporation. It was granted on June 11, 1783. Joseph Riggs, Esq., John Range, Dr. Matthias Pier-

son, Stephen Harrison, Jr., Samuel Dod and John Dod, were thereby appointed "Trustees of the Second Presbyterian Church of Newark." In case of death, removal or other incapacity of any of said trustees, the act provided that the vacancy, thus made, should be filled by such person or persons from the congrega-

John Orange

tion of the church as the minister, elders and deacons, convened for that purpose, should choose. It also provided that the minister, elders and deacons should have power, if they deemed it proper and for the benefit of the congregation, to remove and displace any trustee or trustees, and to elect and choose any person or persons, to supply the place or places of the trustee or trustees so removed. The act also provided that the trustees to be appointed under it, and their successors, previous to entering upon their office, should take and subscribe to the oath of allegiance to the State, prescribed in the act entitled "An act for the security of the Government of New Jersey," passed

Samuel Dod

the nineteenth of September, 1776, together with the

oath of office, to execute the trust reposed in them, with fidelity, etc.¹

The power vested in the minister, elders and deacons to appoint the trustees of the parish, gave great dissatisfaction to the people, whose democratic senti-

1. The parish records show the "Oaths of Obligation and Allegiance," which were taken by the Trustees, at their first meeting in 1783, after the passage of the act. They read thus: "I do solemnly swear that I do not hold my self Bound to bear allegiance to the King of Great Britain; I do Solemly Profess and Sware that I do and will bear True faith and allegiance to the Government Established in this State under the Authority of the People."

ments were becoming strengthened as the new order of things in a popular government was working out its logical result. Upon a petition to the Legislature, the charter was amended in June, 1790, making "all regular supporters of the Gospel in said congregation," to be electors in the choice of trustees; the election to be made annually on the second Thursday in April, by a plurality of votes. We may add, with propriety, that the time for holding the election of trustees was changed, in 1829, to the first day of January, and again, in 1856, to the second Monday in April, of each year.

THE CHURCH AT CALDWELL.

Horse Neck was a part of the great *Indian Purchase*, made about 1700: amounting in all to 13,500 acres,¹ and lying west of the territory granted by the Lords Proprietors in the Newark patent. It contained, in 1716, about thirty-five families. The majority of the people there "paid little, if any, regard to law, human or divine. They regarded the Sabbath but as a day of sports. * * * Horse-racing and cock-fighting were prevalent pastimes." In their intercourse with the Indians, they are described "as corrupting and being corrupted."²

It was not uncommon to find men unable to write their names. They lived isolated, in rude log huts, on mountain paths, by springs, or wherever they could get a foothold; and with them it was a struggle to provide the simplest means of subsistence. There were some among these rude people who were God-fearing; many of them were descendants from a pious ancestry; and the neighboring ministers who occasionally visited

1. Elizabethtown Bill in Chancery.

2. Historical Sketch, by Rev. C. T. Berry.

and preached the Gospel to them in their homes, in the open air, and in barns, found some hearts open to the truth. Darby, of Parsippany; Green, of Hanover; Caldwell, of Elizabethtown; and Chapman, of the Mountain Society; regarded the whole region as missionary ground.¹ About 1770, the fruits of these efforts gradually appeared. Meetings began to be held on the Sabbath; and if a minister could not be had, printed sermons were read, or an hour was occupied with religious conference and prayer. Preaching and other regular services being seldom enjoyed, those who could do so attended the exercises at the meeting-house of the Mountain Society.

In a few years, an effort was made to build a house of worship in their own neighborhood, and the enterprise was begun by bringing together the materials for the purpose; but the War of 1776 arrested the work, and the timber was spoiled. In 1779, the movement was renewed, as appears by the first entry (made February 20th,) in the parish records of the "Presbyterian Congregation of Horse Neck." But the new church did not flourish, although watched over by Mr. Chapman, whose labors were attended with a revival of religion; and many of the people, professing their faith in Christ, became members of the Mountain Society.

On December 3, 1784, (after the war,) the Caldwell Church began its ecclesiastical existence. After a sermon by Mr. Chapman, forty persons subscribed to a declaration of belief, as holding the fundamental doctrines of the Gospel, and entered into covenant as a Christian Church.²

1. Historical Sketch, by Rev. C. T. Berry.

2. The declaration and covenant were, doubtless, copied by Mr. Chapman from the form then in use in his own church, as they are almost wholly in the same words as those which were in use in the Orange First Church down to 1859; when, during the pastorate of Rev. James Hoyt, a new form was adopted, but without change of sentiment and belief.

The church was constituted Presbyterian, and elders and deacons were elected.

Like many other churches in New Jersey, the Caldwell Church did not apply for a charter at the time of its formation, but the Legislature, upon petition, passed, on March 16, 1786, an enabling act, which authorized and empowered every society or congregation of Christians, of whatever creed, entitled to protection by the laws of the State, to meet and assemble for worship, and to preserve its organization by the election of trustees; and, being thus constituted as a body politic and corporate, by whatever name it might have chosen, to have perpetual succession, with all the privileges and powers of corporations; provided, however, that the body should consist of at least thirty families, statedly assembling at one place of worship.

By accepting the terms of this act, the long-struggling church began its corporate existence in 1787, as the "First Presbyterian Church of Caldwell."¹

Three years elapsed before the church was provided with a settled pastor. During this interval it was fostered by the oversight and care of Pastors Green, Chapman, Jones and McWhorter, of the parishes contiguous thereto.

The Rev. Stephen Grover was installed pastor, June 22d, 1788, and served till October, 1833. He died in 1836, aged 77. Among his successors was the Rev. Richard F. Cleveland, (1834-1840,) who was the father of Grover Cleveland, one of the Presidents of the United States.

1. Caldwell became a township, in 1798; it being formed from Newark and Acquackanonk, about seven miles long and four miles wide. The name of the township was selected in honor of the Rev. James Caldwell, of Elizabethtown.

THE CHURCH AT BLOOMFIELD.

The second enterprise to which the Mountain Society contributed from its membership, was at Bloomfield. For more than a century the settlers there had no organized church of their own, and had worshiped at Newark and Orange. Measures for a new organization were begun about 1794, when a petition was presented to the Presbytery, asking that the people residing in that part of the town should be formed into a distinct congregation, as the "Third Presbyterian Church in the township of Newark."¹

The Presbytery advised the measure, but being doubtful as to the ability of the petitioners to sustain a stated minister, the constitution of a church in due form did not take place till June, 1798. Mr. Chapman being commissioned by Presbytery to perfect the same, it was then constituted by eighty-two members; fifty-nine from his own congregation, and twenty-three from that of Newark. Its first settled pastor was Rev. Abel Jackson, who served for eleven years.

THE BAPTIST CHURCH AT NORTHFIELD.

In Jemima Cundict's diary (1772-1778,) a part of which is transcribed in our pages, is a memorandum to the effect that "Mr. Runnels preached at the Mountain, and that two persons," whom she names, "were dipt." It is significant as giving, probably, the record

1. Rev. Stephen Dodd says that the congregation never seems to have adopted the name. It bore for a short time the name of the "Church at Wardsession," a corruption of the old Indian name Watsessing. At a meeting in 1796, the name Wardsession was dropped, and that of Bloomfield was adopted, in consideration of the generous aid rendered it by Gen. Joseph Bloomfield, of Burlington, who was a man of wealth, and who, amid their perplexities, had interested himself in helping them in the construction of a suitable building for the worship of God.

of the first missionary effort of the Baptists in the Newark Mountains.

This missionary was the Rev. Reune Runyon, (Jemima's spelling was phonetic,) who was ordained in Morristown in 1772, and had oversight of the church there till 1780.¹ He was a zealous man, and successful in promoting the Baptist cause. Edwards says of him, "He is remarkable for dexterity in administering baptism. On June 30, 1786, a gentleman held his watch in his hand till he had baptised thirty in fifty-eight minutes." He was pastor of the church in Piscataway from 1783, for nearly thirty years.²

In the year 1768, a Baptist meeting-house was built at Lyons Farms. Obed Dunham, who lived at Canoe Brook, now Northfield, beyond the Second Mountain, invited Mr. Runyon and others to preach at his house. They interested the people to such a degree that nine persons were baptised, all of whom joined the Lyons Farms congregation. They soon found it inconvenient to attend religious services in a church so far from their homes, and for this reason took their dismissals from that church, and resolved to organize a new society. On April 9, 1786, eleven persons, including Dunham and his wife, were constituted as a church. In three years, though the population was sparse, the membership had increased to thirty-five. Morgan Edwards says that Moses Edwards, who was one of the eleven that were first baptised and who was made a deacon, was "remarkable for what is called in Scotland 'second sight.' He foresaw who should fall at Springfield the day before the skirmish, and went to the persons and bid them prepare for death. He fore-

1. Morgan Edwards' Notes on the History of the Baptists in New Jersey.

2. Ibid.

saw the soldier who stole his knapsack and the place where he hid it, and went to the officer of the guard to complain. The officer drew out his soldiers. Edwards challenged the thief. The thief confessed the act, and the knapsack was found in the place where Edwards said it would be. There are many instances and credible, from the character of the visionary and attestations of others.”¹

In the early days of the church at Canoe Brook, the meetings were held in the old stone school-house, which occupied the site of the present school building. A few years later, the society bought a house with a lot of four and a half acres, and fitted up the old building as a place of worship, by removing the upper floor, and erecting a gallery. For the first year, it was served by temporary preachers. Though the congregation had increased in numbers, it was not yet able to support a settled minister. After 1791, it was reported to the New York Association as a destitute church, and was occasionally supplied through its aid. Its first deacon, one of its original members, was licensed to preach in 1798. He had no learning and few books, but possessed “eminent natural gifts.” From Monday morning until Saturday night he worked upon his farm, or wrought at his trade as a blacksmith; but on Sunday he entered the pulpit, without written notes, and often without previous study. The opened Bible suggested, at the moment, the text and the theme of his discourse. He received no stated salary. The voluntary contributions made by his people helped him to eke out a living. In these relations with the

1. We record this extract less to accept the honest convictions of the good narrator upon the supernatural, than to show that the little handful of Baptists at Canoe Brook, like the great numbers of their sect throughout East Jersey, were among the fighting patriots of the Revolution.

church he remained until 1815, when he determined to migrate to Clermont, in Ohio. A contribution was made to provide an outfit for the departing pastor. He left his Jersey home, with two covered wagons, capacious enough for his family and household effects; driving his own horses, by easy stages, through the mountain wilds of Pennsylvania and Ohio, which had been scathed by war and Indian ravages. He continued to preach in Ohio until his death, in Bethel, May 4th, 1827, at the age of seventy one years.

During Mr. Edwards' ministry, a new meeting-house was built. It was dedicated on December 22d, 1801. The pastors succeeding him were: Rev. John Watson; who was followed by Augustine Elliott, in 1821; Stille T. Randolph, in 1840; Isaac M. Church, in 1841; John H. Waterbury, in 1846; and again by Mr. Church.

The main highway from Newark to Hanover, in Morris County, passed through Northfield. But the hamlet did not grow rapidly. The highway was not much traveled. The church did not flourish. The Newark and Mt. Pleasant Turnpike, which was chartered in 1806, offered a more direct communication with Morris County. It passed through the business centre of the township (Livingston,) and the centre was prospered while Northfield stagnated. Canoe Brook is nevertheless historic, and invites this memorial record of the first Baptist Church society in the Newark Mountains. Its centennial anniversary was celebrated two years ago. The historical sketch of the church, written by John R. Burnet in 1868, was read on that occasion. To it, and to Morgan Edwards' notes, is this writer indebted for the materials of this imperfect record.

The original name of the church at Canoe Brook was changed to Northfield Baptist Church, in 1801,

when the society received its charter. In June, 1851, fourteen members of the society withdrew to constitute the Livingston Baptist Church. A house of worship was erected near the centre of the township, and is still in use.

REV. ASA HILLYER, D.D.

After Mr. Chapman had closed his long and distinguished pastorate, in August, 1800, the parish was without a settled minister for about fifteen months; enjoying, for a season, the very acceptable services of Rev. Edward Dorr Griffin. It was the earnest wish of the people to have him for their permanent pastor. He was, however, called to the Newark Church, as colleague to Dr. Macwhorter, and he accepted the more desirable appointment.

The Rev. Asa Hillyer was then settled over the Presbyterian Church at Bottle Hill, (now Madison,) N. J. He had achieved success there; both as a pastor, and as a preacher. He had also done good work as an evangelist. In 1798, he had, at the request of the General Assembly, gone as a missionary into the wilderness of Western New York and Northern Pennsylvania. He was absent for nine weeks, and traveled more than nine hundred miles: preaching nearly every day, and often twice a day, during the whole time. It is stated, that he preached the first Gospel sermon that was ever delivered upon the site of the present city of Auburn, N. Y.

Because of the proximity of Orange to Bottle Hill, as well as because of Mr. Griffin's intimacy with Mr. Hillyer, the Orange people knew the latter well. He had frequently ministered in their pulpit. Many of them were personally acquainted with him. And, so,

they turned their attention to him, as a good substitute for the man whom they at first had desired. The call was made on October 20, 1801; and was signed

Aaron Mun by Aaron Mun, Joseph Pierson, Junior, Thomas Williams, Daniel Wil-

liams, Samuel Condit and Isaac Pierson, as trustees; and by Joseph Pierson, Junior, Amos Harrison, John Perry, Aaron Mun, Linus Dodd and Henry Osborne, as elders.¹

Mr. Hillyer promptly accepted the call, and he was installed on December 16th, of the same year.²

The then existing condition of affairs in the parish was in sharply-drawn contrast with that of the last years of the pastorate of Mr. Chapman. The adoption of the Constitution of the United States in 1787, had brought the States into harmonious relations with each other. The rancor of political strife was softened; and the blight of French infidelity, which had spread over the whole land, was giving place every-

John Berry where to purer moral impulses, and to a more elevated religious sentiment. The

years of peace, too, were bringing with them stability of purpose and increase of wealth. The varied arts of industry were prospered exceedingly. The general tone of the parish had undergone a marked change for the better, under the six months' ministerial services of Mr. Griffin. Concerning these services Mr. Hillyer

1. Orange Church Records.

2. The Church Records from 1800 to 1803 are lost. After the latter year they are complete, and show that the seed sown by Mr. Griffin yielded its fruit, in an abundant harvest, during the earlier years of Mr. Hillyer's ministry.

wrote, long afterwards, to the author of the "Annals of the American Pulpit," as follows :

" In no situation perhaps was Dr. Griffin more entirely at home than in a revival of religion. It was my privilege often to be with him in such circumstances ; and I knew not which to admire most, the skill with which he wielded the sword of the spirit, or the child-like dependence which was evinced by his tender and fervent supplications. Though he was certainly one of the most accomplished pulpit orators of his time—on these occasions especially, the power of his eloquence was lost sight of in the mighty effects which were produced. * * * * He wrought so mightily on the religious principles and affections of his audience, that they had not the time, or scarcely the ability, to marvel at the exalted gifts with which these effects were associated." ¹

Like the scholarly and excellent Caleb Smith, the purpose of the new minister seemed to be, by his teachings and his example, so to enforce the great principles of the Christian faith upon his hearers, that they should illustrate them in all the relations and conditions of life—civil, social and religious.

Nor was he narrow minded ; nor did he restrict his energy to the limits of his own parish or district. Every suggestion for the benefit of the community at large appealed to his sympathy, and called forth his personal efforts for its success. He assisted in the formation of the United Foreign Missionary Society ; afterwards merged in the American Board of Missions, and of which he became a director. The great national societies for extending the knowledge of the Gospel, which were established in the early years of this century, received his encouragement. He cherished a lively interest in their operations, and contributed his time and means generously to their support.

1. Annals of the American Pulpit, Vol. IV., p. 39.

In 1811, he was made a trustee of the College of New Jersey, and held the office to the close of his life. In 1812, he was chosen one of the first managers of the Princeton Theological Seminary, and retained the position until the division of the Presbyterian Church. In 1818, he was made a Doctor of Divinity by Alleghany College. When the church was divided into Old and New School, in 1837, Dr. Hillyer, with the Newark Presbytery, of which he was a member, became identified with the New School branch. Although he regarded the division as unwise, it did not alter his old-time relations with those from whom he was thereby separated.

In the winter of 1839-40, he was enfeebled by a disease, under which his physical force rapidly declined. His last public address was at the communion of his church, less than four weeks before he was taken from them. The occasion was one of deep interest to the congregation, as to himself—the aged pastor, rapidly approaching the gates of death. It was in the nature of reward for conscientious and well-directed effort, that he witnessed the accession of an unusually large number to the roll of membership. He had resigned the active duties of his charge in 1833. From that time until his decease, he employed himself, on secular days, in visiting his people at their homes, and in occasional religious services in public; but, on the Sabbath, his voice was frequently heard in one or another of the three Presbyterian pulpits of the town. Wherever he went, he was welcome; whatever he said or did, he was loved, honored and revered.

Dr. Hillyer was a little above the ordinary stature, and of a fine commanding presence; with regular features, and a benign, attractive expression of countenance. He was remarkable for his prudence of

speech and blandness of manner in conversation. He was cheerful without levity, and dignified without pride; an agreeable companion, and a faithful friend; as a preacher, he was highly respected; as a working pastor, he had but few superiors or even equals. With his people, in both their joys and their sorrows, he deeply sympathized. In the hour of affliction he was eminently a son of consolation. He was a grand specimen of the Christian gentleman, and under all circumstances sustained the dignity of his sacred office.¹

He was born in Sheffield, Mass., April 6, 1763. His father, a native of Granby, Ct., removed to Sheffield to practice the art of medicine. There he married, and, when his son, Asa, was ten years of age, he returned to Granby; and, with the exception of a two years' sojourn in Bridgehampton, L. I., lived there till his death. In the War of the Revolution, he was enrolled in the service as a surgeon; and during a part of the time was attended by his son, then about sixteen or eighteen years of age. In 1782, the latter entered Yale College, from which he was graduated in 1786, at the age of twenty-three. He was converted to Christ while at the college.²

1. Sprague's Annals, III. 533.

The author of this history came to Orange, as a resident, twelve years after Dr. Hillyer's death. His calling in life brought him into familiar relation with the people in all parts of the parish. He can bear witness to the abiding impression made by the old pastor upon the people of the town, not only among those of his own parish, but upon those of every Christian name. The great majority of the residents at that time were native-born. The memory of Dr. Hillyer was fragrant with them all. Even now, those who are living at an advanced age declare that the most cherished associations and best impulses of their childhood and their youthful years, are inwrought with the pleasant recollection of "Good old Dr. Hillyer."

2. Dr. Hillyer's father was living at this time in Bridgehampton, L. I. As the son was on his passage homewards from New Haven, the vessel in which he sailed was driven ashore on a stormy night, near the east end of Long Island. On board the vessel there were a mother and several small

After completing his academical course, he began the study of theology under the instruction of Rev. Dr. Buell, of East Hampton, L. I., and finished the the same under the Rev. Dr. John H. Livingston, of the Reformed Dutch Church, in New York city. He was licensed as an evangelist by the old Suffolk Presbytery of Long Island, in 1788. Then he was invited to preach at Connecticut Farms and at Bottle Hill, N. J., giving to each two Sabbaths in succession. The latter congregation invited him to become their pastor, and he was duly ordained and installed as such on September 29, 1789.

On June 8, 1791, he married Jane, the only child of Capt. Abraham Riker,¹ of New Town, L. I. She died at Orange, April 4, 1828. The fruit of the union was seven children, four sons and three daughters, namely : Asa, born August, 1792 ; Tace Bradford, born March 9, 1794 ; Margaret Riker, born February 7, 1797 ; Jane Elizabeth, born August 3, 1801 ; Abraham Riker, born August 20, 1803 ; Edward Dickson, born —, 1805 ; and Edward Trueman, born August 1, 1811.

His success as a preacher and pastor is illustrated in the records of the Orange church, by the remarkable increase of its membership in certain years. The suburban element in the population did not manifest itself until many years after his resignation ; and, conse-

children, to whose preservation and comfort he gave his efforts ; and, as the morning dawned, placed them in a boat, and, plunging in the water, pushed the boat ashore. Until that time he had been a stranger to the hopes of the Gospel. He was then impressed with a sense of the dangers through which he had passed, and with gratitude to God for his life so mercifully spared, and on that solitary beach, he consecrated himself to the service of God.

1. Abraham Riker, born 1740, was a Captain in the American army. He was present at the fall of Montgomery at Quebec, and served also in the battle of Saratoga. In the next year (1778,) he died of spotted fever at Valley Forge, aged 37. His widow died at Orange, N. J., November 19, 1835, aged 95. *Annals of Newtown, L. I.*

quently, the growth of the society, in any previous period, is a true indication of the power and fidelity of its chief officer. We observe that, in 1803, there were added twenty-eight new members; in 1808, one hundred and forty-six; in 1814, thirty-five; in 1817, (when he had the assistance of Rev. Dr. Hatfield,) one hundred and thirteen; in 1825, fifty-five; and, in 1832, sixty-three: in all, four hundred and forty.





CHAPTER XI.

THE ORANGE ACADEMY.

WE have already said of Rev. Mr. Chapman, that he manifested a deep interest in the welfare and success of the College of New Jersey. His love of learning and his desire for its promotion are further illustrated by his efforts, soon after the War, in founding in his own parish an academy of such an order as to attract students from abroad. Through his influence, at a public meeting of the parish, on April 21, 1785, it was unanimously agreed to build a house in the heart of the village "for the purpose of a public school." A committee, of which he was one, was then appointed to take measures to perfect the scheme. It was also voted that five trustees should be annually elected to have the care and control of the same. The first trustees so elected were Rev. Mr. Chapman, Dr. John Condit, Dr. Matthias Pierson, Josiah Hornblower and Bethuel Pierson. Generous subscriptions were obtained, and great diligence was shown in providing for the erection of the necessary building. Its site—one-tenth of an acre—was purchased from Matthew Condit, son of John Condit, who built and kept the tavern south of, and opposite to, the meeting-house. The deed, dated December 13, 1785, was

made to Jedidiah Chapman, Col. John Condit and Henry Squier; and it declared that the school, to be erected, should be forever free for all the inhabitants of the neighborhood. The same three persons who received the deed, together with Josiah Hornblower and Bethuel Pierson, were afterwards made the second board of trustees. A substantial two-story brick building was put up, and, in the spring of 1787, the new school began its work.

The New Jersey Journal, of October —, 1787, contains the following advertisement: "The winter session of the Academy at Orange Dale will begin on the 22d, under the immediate instruction of Mr. Harris and Mr. Crow, both graduates of Nassau Hall." They were graduated in the early part of that year; the summer session of the school having been conducted by a temporary teacher. That the institution soon obtained a good name, is certified to by Winterbottom, an English traveler, who wrote, a few years later:

"There are a good many academies in this State: one at Freehold; another at Trenton, in which are about eighty students; another in Hackensack, with upwards of one hundred scholars; another flourishing academy at Orange Dale, in the county of Essex, with as many scholars as any of the others, furnished with able instructors and good accomodations; also at Burlington, Newark and Elizabethtown."

After the decease of Mr. Chapman and Mr. Squier, Col. John Condit, the survivor, by his deed, dated November 14, 1823, made a conveyance of the lot, not however as the surviving trustee, but in his own right, to Stephen D. Day, Rev. Asa Hillyer, Daniel Babbitt, John M. Lindsley, Daniel D. Condit, Abraham Winans and Samuel W. Tichenor, as trustees of the Orange Academy District, for the same use which had been

specified in the original grant from Matthew Condit.¹

The deed from Col. Condit being given in his own right, it became necessary for the trustees, in 1845, to apply to the Legislature to remedy the defect. This was done by an act of that year. Col. Condit, in reciting the terms of the original conveyance by Matthew Condit, declared in his deed of 1823 :

"It is the true intention and meaning of these presents, that no particular sect or profession of people in said place shall have any right to said premises, on account of the profits which may arise from it, more than another ; but it shall be and remain for a good, public and moral school of learning, for the use of all the inhabitants that now are or ever shall be in said Orange, to the end of time."

In 1845, the trustees of the Academy District, having secured the necessary legislative aid, sold and conveyed the academy and lot to John M. Lindsley. The property is still, (1888), in the possession of his heirs, and has been converted to other uses. The old structure was taken down in the early days of August, 1888, to give place to a large brick building, erected in that year, and into the foundations of which the old material was worked.²

1. Hoyt's History of First Presbyterian Church, Orange, p. 189.

2. There was a school of some note, in the first years of the present century at, or near, the Brick Church. It was known, in 1811, as the Lower Academy. In that year a house and lot were advertised for sale, and described as being located "at the junction of the Newark and Mount Pleasant Turnpike and the Caldwell and Cranetown Road, in the town of Orange, one door from the Lower Academy." Alexander H. Freeman, in his sketch of schools in Orange, says "that it was a stone building, and taken down about that time. The period of its erection is not known, but presumably about the middle of the last century." We have found no allusion to it in any other record before 1811. After the War there was also a school on the Ridgewood Road, known as the Washington Academy ; it was situated near the Silver Spring, between Orange and South Orange. We have no knowledge of its history, except through some dim recollections of a few of the old people who were born in its vicinity.

THE PARISH SLOOP.

The support of the Gospel in the Mountain settlement was not without its burdens. To increase the revenues of the parish, it was resolved in December, 1784, to build a sloop, to ply from Newark to New York, as well as to various points on the Hudson and Long Island Sound. The first settlers of the town recognized, at the outset, the importance of water communication with other ports on the coast. In the division of their lands, a "boatman's lot," and provision for its immediate use and occupancy, were among their earliest measures. In 1784, the Newark dock had been in use for more than a century, and, doubtless, had been neglected during the years of the War. The Mountain parish therefore undertook its repair, and agreed to furnish a certain "Bill of timber" for the purpose.

The method adopted by the parish for raising the means for the building of the boat appears from an agreement, entered into at a parish meeting, as follows :

"Whereas, it is our indispensable duty to support the Gospel for the best interests of the parish : We, the subscribers, think that a parish boat would, at present, be of great advantage to this society ; not only her profits would be saved, but if properly applied might go a great way towards the support of the Gospel among us ; and we also think the best and most equal way of raising money for this purpose is that of a general rate raised on the same plan as Mr. Chapman's salary. We, the subscribers, do therefore agree, should this plan become general throughout the society, that our persons and estates should be assessed on the plan aforesaid, in order to raise money to build a parish boat for the purpose before mentioned ; and hereby promise to pay into the hands of the managers, who shall be chosen by the society at large to build said parish boat, the several sums levied by rate as aforesaid, or work

Whereas it is the indispensable duty to support the vessel and promote the best interests of the parish are the subscribers think that a pump boat would at present be of great advantage to this parish; not only her prospects would be saved but if properly applied might go a great way towards the support of the vessel among us. And we also think that the best and most equal way of raising money for this purpose is that of a general rate raised on the same plan as Mr. Chapman's sailing. We the subscribers do therefore agree should this plan become general throughout the parish that our persons and estates should be assessed on the plan offered in order to raise money to build a pump boat for the purpose before mentioned, and hereby promise to pay into the hands of the manager, who shall be chosen by the parish at large to build said pump boat, the several sums here by rate do offer paid or worth and material equivalent when called upon by said manager; and that the profits arising from the offer said boat shall be applied quarterly toward paying our monthly rate. - Orange, 2nd 17 1784

Noah Crane Betruel Mason Jonathan Hedden John Doel Thomas Withams Timothy Coit David Harrison Josiah Baldwin Gorn Lindley Joseph Linsley Linus Baldwin Moses Doel Isaac Fairman Caleb Johnson Zenas Freeman Samuel Doel Joseph Linsley Jonathan Condict William Baldwin Joseph Baldwin Jacob Harrison Jonathan Crane Nathaniel Crane	William Crane Jeremiah Doel Joseph Crane Joel Crane Isaac Crane Matthew Crane Thomas Crane James W. Williams Nathaniel Doel Jethro Burnett James Levere Ezekiel Baldwin John Baldwin Thomas Martin David Crane Eliakim Crane Caleb Martin Joseph Baldwin Amos Tomkins Benjamin Crane Isaac Harrison John Crane John Orange Oliver Coan
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Martha Crane
 Junr. Ward
 John Baldwin

and materials equivalent, when called upon by said managers ; and the profits arising from the aforesaid boat shall be applied quarterly towards paying our minister's rate. Orange, Nov. 17, 1784."

Copies of this agreement were made and circulated, and were generally signed. One of them, signed by forty-nine persons, is still preserved ; a reduced fac similie being inserted, as the autographs will be interesting to many readers.

In the minutes of "a publick meeting of the Parish of Orange," held on December 22, 1784, it is recorded :

"Whereas, their hath been sundry subscriptions handed about in this parish, for the purpos of raising money to purchase or build a Boat for the benefit of its members ;

"Voted, 1st. That it is best to procede on to build a boat according to the plan of the Subscriptions.

"Vote, 2d. Captain Amos Harrison, Henry Squier, Jabez Pier-son were chosen Managers in the building of said Boat.

"Vote, 3d. Cpt. Thomas Williams, Joseph Baldwin, Isaac Munn, Cpt. Jonⁿ Condit, John Lindsley, Isaac Freeman, Timothy Ward, Josiah Quinby, and Aaron Harrison, appointed to be a Committee to Call upon and Settle with said Managers."

And, on January 3, 1785, the parish resolved that "The managers of Sloop ORANGE are authorized to appoint Boatmen."

For a short series of years the Orange sloop was a success, yielding to the parish a net annual revenue of from £45 to £60. It was freighted to a considerable degree with the productions of the mountains ; very largely with staves, to be reshipped at New York for the West Indies. On one occasion, at least, it went as far as Albany. At the beginning of the enterprise and till 1797, it was controlled by the parish ; then its management was transferred to the trustees. On the whole it was not a fortunate enterprise. Its yearly returns grew less and less. In 1800, one-half of the vessel was sold to Joseph T. Baldwin. Two years

thereafter, "Aaron Munn and John Lindsley were appointed to sell the boat." (*Parish Records.*) And it is probable that every one in the congregation, from the minister down to widow Cundit, who swept the church, was glad when the vessel was disposed of.

THE ORANGE DOCK.

The Newark dock was abandoned by the Mountain people during the running of the sloop, and the Orange dock was built by the parish. In 1806, the trustees erected upon it, by subscription, a storehouse, 18×30 feet. The contract for the building was awarded to Amos Harrison for \$239.75. The dock was in possession of the parish and was rented by it until 1819, when it was sold to John I. Plume, for \$400. Ezekiel Ball, William Halsey and John N. Cuming are named in the deed, as being the owners of the adjoining lands. The dock was on the south line of Bridge Street, and extended one hundred feet on the river front.

THE PARISH NAILERY.

In an old account-book in the parish archives, are twenty pages of "Nailery Accounts," extending from February 25, 1768, to May 28, 1770. There is a tradition that there was a nailery at the Mountain, which gave name to Nailor's Brook, of which we have already spoken; and that it was here that the nails were forged for the building of the second meeting-house in 1754. This date makes void the tradition, as the accounts of the nailery begin fourteen years after the church was built. The first entry in the accounts is, "to cash paid for advertisement, 2 | 6." Then follow charges for materials for building purposes, to wit: brick, stone, mortar, coal, shingles, iron and rum. It



GRAVE OF ELIZABETH JOEUS; 1729.

was completed in about sixty days, at a total cost of £36, 8s. 3d.

The accounts being kept in a book of the parish, the preparation for manufacture by the erection of a building and an advertisement of the same, lead to the inference that it was a parish scheme for revenue. The success of the venture does not appear in any statement of profit and loss. The expenses for the plant, labor and material, were £115, 11s. 11d. ; but there is no intelligible record of the receipts.

THE OLD GRAVEYARD.

The Parish Burial Place is one of the "first things" of the Mountain Society. Its earliest use for the repose of the dead is veiled in profound obscurity. Deeds, still preserved, record the dates and circumstances of the purchase of lands for other parish purposes, even before it is supposed that the graveyard was occupied as such. Neither deed nor record of any deed for the first yard has been found. The offices of the Secretary of State at Trenton, and the Surveyor-General at Amboy, and the public records of Essex County have been carefully examined, but all in vain. Mr. Hoyt, in his *History of the Mountain Society*, writes: "It is said that the records of the Mountain Society perished or were lost in the time of the Revolution." Again, that they are "said to have perished in a fire," before 1800. Some manuscripts may have gone astray, but papers of value, together with the almost continuous records of the congregation during the pastorates of Rev. Caleb Smith and Rev. Jedidiah Chapman, have passed under the eye of this writer, and have been by him transferred to the pages of this history. The story of their loss is thus made void.

It is traditional, that Nathaniel Wheeler gave the

original burial plot to the parish ; and this is not improbable, because such a fact would be likely to be remembered, and so brought down through the generations. One newspaper sketch, which we have seen, says, as if quoting from an instrument of writing, that Wheeler gave the lot "as a burial place forever."

Nathaniel Wheeler held lands in this part of the Mountain district. For these, and other lands at South Orange, he received warrants of survey, in 1696, but no record appears of the issue of any patent to him. The only evidence, and that quite dim, that he owned the land where the early burials were made, is that found in Lib. 2, of Carteret's Book, page 231, to wit, a description of a survey in 1721, for John Wells :

"Within the bounds of Newark, and lying on the long hill near the meeting-house, at the parting of two paths, Beginning at the corner of a field of Nathaniel Wheeler, Sen^r. Contents 2 65-100 acres."

At that early day, an acre or so of land was not of much value. It was given sometimes without consideration or papers. Deeds were also occasionally passed by mere transfer from one person to another. The survey above mentioned seems to mark the "corner" of a field, at the intersection of Main and Scotland Streets. But the ownership by Wheeler is ascertained. And it is possible that he had allowed burials to be made upon the property.

The first grave with a memorial stone was that of Anthony Olef, who died March 16, 1723, at the age of eighty-seven years.¹ Nathaniel Wheeler died and was buried there, three years afterwards, at the age of eighty-seven.

1. See Frontispiece.



GRAVES OF NATHANIEL WHEELER, 1720; AND HIS WIDOW, ESTHER, 1732.

The settlements at the Mountain began about forty years before his death. In 1718, the population had increased sufficiently to sustain a religious society. That there had been many burials before that date, cannot be questioned. Some were made in the old graveyard at Newark, and others, perhaps, on the lands left by the deceased, or on the lands of their friends. It is not unreasonable to believe, in the absence of any testimony on the subject, that the good old Nathaniel Wheeler suffered burials to be made on his corner lot, and at the northeasterly section of the same, convenient to the highways running east, west and south. Tradition claims that there were interments made there several years before the earliest inscription which has been preserved. The field had thus acquired sacredness as a place of burial. The body of Mr. Wheeler's old neighbor, Anthony Olef, was laid there; and when his own remains required sepulture, it was fitting and most natural that his sons and daughters, all living at the Mountain, should let them rest among those whom he had known and loved in life. It is worthy of note that he was the only one of the original signers of the Fundamental Agreement of 1667 who was buried at the Mountain.

This interment in his own field "at the parting of the two paths," has become a memorial of him more enduring than his gravestone, now over a century and a half old, and more lasting than that of any of his old Puritan associates of 1667.

On November 8, 1792, the parish resolved to enlarge the burial ground by the purchase of about two acres, adjoining the same. The original plot had a front on the main highway of one hundred and thirty-two feet, by four hundred and twenty-one feet on Scotland Street, and it contained about one and a third acres.

From the executors of the estate of Simeon Ogden a purchase was made of that part of his ground lying west of the old plot, and in the rear of the same, in the form of an L, thereby making the whole front as it now is, two hundred and eighty-nine feet, with a depth of six hundred and twenty-nine feet. The consideration paid for the addition, was £38, 2s.

ST. MARK'S GRAVEYARD.

On November 28, 1842, the corporation of St. Mark's Church bought of Edward Condit a lot, eighty-six feet wide on the main street, lying west of the old ground, with the same depth as the latter. The price paid for the plot was \$313.70; which was raised by subscription, and of which Samuel Williams gave \$200. The whole frontage of the graveyard is now three hundred and seventy-five feet. The corporation of St. Mark's, being desirous of retaining the whole width of its lot for purposes of interment, arranged with the old parish for a driveway on its west line, to be used by both corporations. The consideration for its use, on the part of St. Mark's, was that it should erect the gates, and pay the expense of keeping them in repair.

THE FIRST CHURCH BELL.

Almost coincident with the enlargement of the burial ground, in 1792, was the placing of a bell upon the meeting-house. Its belfry had been an unused and not very comely feature of the building, from the time of its construction, thirty-eight years before. The bell cost the parish £114, 6s. 3d., or \$380.

From several entries in the parish books, it appears that the bell was thereafter actively employed, and that the position of bell-ringer must have been a laborious one. The people were to be summoned to



GRAVE OF HANNAH JONES; 1732.

public service in the church on every Sabbath and Lecture Day ; and, at nine o'clock in the evening, they were to be warned that the hour had come for family worship, and for retiring to bed.

In 1794, the office of sexton (which included the whole work in and about the meeting-house,) was sold by public auction to the lowest bidder. We have found the following curious document, among the parish archives :

“Articles of Vendue Held this first Day of January, 1794; are as follows: the Ringing of the Bell & Sweeping the Meeting House at Orange, & the Care of Opening & Shutting the same. The Bell shall be rung Every Sabbath morning one hour & a quarter before the time of Divine Service, & a quarter of an hour before the same in the morning & afternoon, to ring a quarter of an hour each time, & also on Lecture Days & at nine o'clock every night ;—to be Struck off to the Lowest bidder; the Money to be paid quarterly.

“Bid off to Bethuel Pierson at twelve Pound, ten shillings.—£12, 10, 0.”

Whether the practice of selling the office was continued or abandoned, we cannot say ; but in the parish records it appears that, in 1795—a year later—the Trustees “Agreed with Bethuel Pierson to Ring the Bell at Nine o'clock every Evening through the year 1795 for £4.” In 1805, Josiah Frost was engaged to sweep the meeting-house, ring the bell, etc., for one year, at \$33.87. His work included the “lighting the candles ; the candles to be found at the expense of the Parish, and the ends to go to the person who lights the candles.”

BUILDING LOTS IN 1795.

The later years of the century began to show a more quiet and promising condition of affairs. The intensity of political strife was lessened to a considerable

degree after the election of John Adams, the second President of the Republic, when the people turned their attention from politics to economics. Such continued to be the case after the close of a canvass for President, except in the opening events of the Rebellion of 1861.

June 10, 1795. The Newark Gazette advertised to be sold,

"By way of public vendue, twenty-three building lots pleasantly situated in Orangedale, opposite the Meetinghouse, and adjoining the Academy. Four of the said lots have a never failing stream of water running through them, which renders them convenient for the tanning business. * * * * Situated in a very flourishing part of the Country, and would be very Convenient for any person or persons who may wish to take boarders."

N. B. "Scythe makers, nailors and silversmiths will find it tend greatly to their business, to settle themselves in this place, as they are much wanted."

MATTHEW CONDIT,¹

JOSEPH CONE,²

1. Matthew Condit inherited the land of his father, John, who owned from Centre Street on the south side of Main Street, to a point west of Lumber Street. He owned the Academy lot and sold it to the trustees, as we have already stated.



2. Joseph Cone had his house on the corner of Reock Street, and owned the land in that vicinity. In 1798, together with Matthew Condit, he opened a street running from his land northerly to the main street; which street bears his name at the present day. In 1803, he advertised lands in Ohio, to which State he soon after migrated. Cone Street was originally carried, in the form of an "elbow," to Centre Street; but, in 1853 or 1854, it was extended southwardly to Henry Street, and the "elbow" received the name of Reock Street, in compliment to James Reock, whose dwelling-house was located upon the same.



CENTURY DAY—1801.

Thirty years ago, the recollections of many with whom this writer then conversed, were still fresh concerning the initial day of the present century. It was, as they told him, a very cold day. There was something in the nature of a public celebration of the event. Capt. Moses Condit mustered his militia-men upon the common, east of the meeting-house, and under the flag-staff, and then they fired a volley; Rev. Mr. Griffin addressed a great crowd of people in the church.

Mr. Chapman's pastorate had closed, and Mr. Griffin, greatly distinguished in after years, was engaged as a "supply" for six months. The people desired to call him to the vacant pulpit, but having received an invitation to become the co-pastor of the Newark Church, with Dr. MacWhorter, he accepted the call, and was installed as such. He remained in Newark till 1809. For two years he was the sole pastor there; his aged colleague having died in July, 1807.

While in Orange, Mr. Griffin boarded in the family of Jotham Harrison, who lived on the present site of the Matthias O. Halstead house, on Main Street, next east of the Reformed Church. His eldest daughter, Frances Louisa, was born there, April 4, 1801. Twenty-three years afterwards, when her father resided at Williamstown, Mass., being the President of the College there, she became the wife of Dr. Lyndon A. Smith, a young physician practising in that town. They afterwards removed to Newark, N. J., where, for nearly forty years, Doctor Smith was one of the best known physicians and most influential citizens.

THE PARISH LANDS.

After the incorporation of the Mountain Society, under the name of "The Trustees of the Second Presbyterian Church in Newark,"¹ in the year 1783, the newly-appointed Trustees held a meeting on October 7th; at which they

"found four Deeds Delivered by Doct Pierson:—

"1st. Deed for the Land where the Meeting House Stands on, from Samuel Wheeler, 1720.

"2d. Deed for the Lands of the Parsonage, from Thomas Gardner, 1719.

"3d. Deed for Land near the Meeting-house, from John Cundict, 1742.

"4th. Deed for Land where the Parsonage house stand on, from Matthew Williams, 1748."

It is obvious, from the neglect to mention any conveyance or lease for the "Lower Parsonage," which was derived from the Trustees of the Newark Church, that, at this time (1783), the Orange Society had no "paper title" for the same. This matter will be fully explained in a subsequent part of this chapter. We propose to speak of the five tracts, namely: the Glebe, the Meeting House lot, the lot near the Meeting House, the Parsonage House lot, and the Lower Parsonage, in the order now stated,—that being the order in which the several properties were acquired by the Society.

THE GLEBE.

It is unnecessary to repeat what we have already said, (*ante*, pages 102, 129–130,) in reference to this tract, which was located on the south side of the main street, in the present city of Orange, and included the narrow strip of land now known as "the Common." It

1. A copy of the act is to be found in the parish books; and it is described as "The Charter for Orange Corporation, formerly Called and Known by the Name of the Newark Mountain Meeting-House."

had a frontage of twelve chains,—or 792 feet,—and extended from Parrow's Brook, on the west, to a point within the lines of the existing Prince Street, on the east. The contents were twenty acres, including the Common.

So far as we have been able to ascertain, the Common was originally thrown out for the purposes of a training-ground; and this use of it goes back to the first year of the War of the Revolution. When the military spirit of the neighborhood was quickened by the near approach of hostilities, some of the other Glebe lands were appropriated in like manner, and continued to be used therefor after the War. For many years subsequently, all able-bodied citizens were enrolled in the State militia, and were compelled to parade at regular intervals. The parson may have complained because of the injury occasioned thereby to his growing crops, and this will, probably, explain the entry on the Trustees' records, under the date of June 1, 1797: "Agreed to give Mr. Chapman at the rate of three pounds per acre for the land thrown of for training-ground."

The remaining part of the Glebe—generally known under and by the name of "The Parsonage,"—was cultivated either by the pastor himself or under his direction, or else "upon shares." In Caleb Smith's account-book, we find credits for "carting Dung, a Day;" — "1 Day's Plowing;" — "100 Rails and 20 Posts;" — "30 young Apple Trees;" — "Cradling and taking up Oats;" — "Seed Wheat;" — "Thatching Barrack;" — "Hoeing Corn;" — "Thrashing;" — "Reaping;"—and the like. Mr. Chapman, a strong, healthy man, full of energy and activity, loved farming. Not content with the Glebe lands, he hired another tract, which adjoins the Montclair gate of the

Rosedale Cemetery, and there he toiled with ten times the zeal of a common day-laborer. He kept a working-suit there—ready for his coming, whenever he should wish to lay aside the black coat and cocked hat.

On August 23, 1786, at a public meeting of the congregation, it was—

“Voted, unanimously, that John Dod, Jr., shall divide the parish into Eight Classes, for the purpos of a more Speeddy and better plan to fence and manure the parsnage; which now lies in Eight Lots.

“Each respective Class are to appoint one or two men for overseers, and these persons, when chosen, shall at some convenient Seson meet together, and then fix upon the particular Lot which Each Class are for the future to repair. But, in Case one Lot is preferable to another, and they do not agree in the Choice, it shall be determined by ballot.

“It was further moved and agreed too, that the above mentioned overseers, for the incouragement of the Gospel, should influence the people to punctually pay the minister’s Sallary.”

Whether this ingenious plan succeeded or not, we cannot say. It shows, however, that Parson Chapman was not so active as he had been in former years. But the Glebe was in the very centre of the village, where the increase in the population was most rapid. More dwellings were needed. Building lots were in demand. And thus there came an opportunity for replenishing the parish treasury, which was availed of, after the installation of Mr. Hillyer. Under the date of April 1, 1802, the Trustees enter in their minutes :

“It having been thought advisable to sell a part of the Parsonage land, the interest to be appropriated for the support of the Gospel,” a parish meeting was held, and it was then decided “to divide off and & sell five building Lotts on the North side, & Eight building lots on the South side of the Parsonage; reserving the and which now lies a common, for that purpose forever.”

The five lots "on the north side" were on the north side of Main Street, being a part of the Parsonage House tract, which had been bought in two parcels, from Matthew Williams, in 1748, and Isaac Williams, in 1787. But the house

Isaac Williams itself, together with one acre of land, was reserved for the use of the minister and his family. It is supposed that the eight lots, on the south side of the highway, were the same referred to in the resolution of the parish meeting, in August, 1786. The remainder of the Glebe was subsequently divided into two lots, which were conveyed on April 25, 1817. The Trustees' book (under the date of April 1, 1802,) continues :

"The sd lots, after being advertised, were sold, & the amount of the sales was Dolls. 3546. The Trustees this day delivered to the purchasers their respective Deeds for the lots, & received bond & mortgage on the lots for security."

We have obtained, from the county records, the following list of the grantees for the several Glebe lots, and the dates of the several conveyances ; but it is proper to state that, as some of the deeds have not been recorded, we feel at liberty to assume that the parties named in certain mortgages to the Trustees, for the lots in question, must have been the original purchasers thereof :

April 1, 1802,	William Gray.
" " "	Silas Condit.
" " "	John Dean.
" " "	Alexander Dean.
" " "	Asa Hillyer.
" " "	Isaac Pierson.
" " "	" "
" " "	John Dean.
" 25, 1817.	Asa Hillyer.
" " "	Isaac Pierson.

The lot conveyed to Mr. Hillyer, in 1817, adjoined the Brook on the west, and had a frontage of 4 chains and 20 links on Main Street; and it extended in the rear of some of the Main Street lots. The purchase by Isaac Pierson, in 1817, was of land lying entirely in the rear of the Main Street lots.

The original purpose of the Trustees in laying out the Common, was more generous to the public than the existing street lines would indicate. When some of the lot-owners had built their houses, they deliberately set their fences in such manner as to encroach from six to eight feet upon the reserved land. The Trustees protested, and threatened legal proceedings. But the difficulty was not overcome until 1825, when a new front-line was established, and new conveyances were made in accordance therewith. There was then a private carriage-way in front of the lots; but, finally, the same was laid out as South Main Street,—thereby reducing the width of the Common still further.

THE MEETING-HOUSE LOT.

According to the entry in the Trustees' minutes, the deed for this lot was made by Samuel Wheeler, in 1720. We have stated on page 106, that the first meeting-house stood in the middle of the "highway," opposite the present Music Hall. Mr. Hoyt says, that the building was "on a little knoll in the midst of the traveled road, which on either side retired like the parting Jordan—making way for the Ark." No one remembers the width of space, so left on the north and south sides of the church. But, the deed given by Stephen D. Day and wife to the Society, in 1811, for the land on which the present house was erected, describes the lot as being north of "the Commons whereon the [second] meeting-house now stands." In another

deed from Mr. Day and wife to the Society, in 1817, for a small lot adjoining the other on the west, the southern boundary of the lot is "the Commons in front of the Church." This shows that our statement, on page 106, was not technically correct; and that the building was not *in* the "public road."

We suggest that the Wheeler lot, upon which the first and second meeting-houses were built, must have been on the north side of the road that was laid out in 1705; and that so much of the lot (on the north,) as was not required for the meeting-houses, was thrown open to the public as "Commons." When the present building was erected, in 1812, the Trustees abandoned all claim to the land, and it became a part of the highway. The citizens of Orange are, therefore, indebted to the liberality of the Trustees, for the generous width of Main Street at that point.

THE JOHN CUNDICT LOT.

We have been unable to obtain any further account of this lot than is given by the Trustees' minutes, viz: "land near the meeting-house, from John Cundict, 1742." No such deed is to be found in the parish chest; nor does it appear upon the county records.

THE PARSONAGE HOUSE LOT.

The front part of this lot,—extending from Park Street, on the west, to a point distant 85 links westwardly from the middle of Hillyer Street,—was purchased from Matthew Williams, in 1748. (See *ante*, pages 135–8, 145–7.) A single acre was added to it, on the north, by purchase from Isaac Williams, in 1787.

We append a list of the several parcels into which the property was divided, and the dates of the several conveyances therefor, so far as we have been able to

obtain the same from the county records. As in the case of the Glebe lands, we have been obliged to supply the names of some of the purchasers from early mortgages—they having neglected to record their own deeds from the Trustees :

1802, April 1, Daniel Matthews.

“ “ “ Samuel Munn.

Joseph Munn.

Peter Dean.

Eleazer Dodd.

1808, Ichabod Locey.

1817, April 25, Allen Dodd.

Jan'y 1, “ “

Ephraim B. Perry.

1825, Feb'y 4, Moses S. Harrison.

1825, Mch. 28, Thomas A. Ramage.

1825, April 2, Charles T. Shipman.

1829, “ 30, Allen Dodd.

and Moses S. Harrison.

THE LOWER PARSONAGE.

In the earliest days of the Town by the River, ample provision was made for the support of the Gospel, as well as for the material comfort of the minister. On January 1, 1669, four acres of meadow were set apart for the use of the Rev. Mr. Pierson;¹ and a second grant of meadow to him was recorded on February 21, 1760.² It is believed,—perhaps, without sufficient reason,—that these two tracts formed a part of what was afterwards known as “the Parsonage Meadow.”

The original Proprietors, in their Concessions, authorized the General Assembly of the Province to ap-

1. Newark Town Records, p. 25.

2. *Ib.*, p. 36.

point as many ministers as they should think fit, and to provide for their maintenance. In 1672, the Proprietors, in the so-called "Explanation of their Concessions," agreed to give two hundred acres of land "to each parish for the use of their ministers;" the same to be free of rent and other charges.

On October 31, 1676, there was entered in "the Proprietors' Record of Warrants and Surveys," (lib. 2, fol. 36,) a "Warrant to lay out for Benefit & Use of the Towne of Newarke So much Land as shall be Convenient for Landing places within the said Towne, Land for a School House, for a Towne house, a Meeting house, a Market Place or Market places, and two hundred Acres of Upland and Meadow in proportion for a parsonage." Reference to this is made in the Town Books by an entry, on February 7, 1676-7, of the appointment of two men "to go to Woodbridge, and inquire whether Mr. Deleplary hath caused what he hath done in Respect to what he surveyed for our Towne Bounds, to be recorded in the Secretary's Office; and, if not, to go to him, and use Means to have it recorded in the Secretary's Office Speedily."

Rev. Dr. Stearns says, of the Newark survey: "I find no evidence that any use was made of these lands for religious purposes, except the erection of a house of worship and the burial of the dead, on one of the smaller tracts, until after December 10, 1696; when a deed was executed by the Proprietors, conveying all the above named reservations, with their appurtenances, to John Curtis, John Treat, Theophilus Pier-son and Robert Young, their heirs and assigns forever, 'to the only proper use, benefit and behoof of the Old Settlers of the towne of Newark aforesaid, their heirs and Assigns forever, In Com'n; granted to bee and Remaine to and for the several uses herein

particularly expressed, and to be appropriated for no other use or uses whatsoever.'"¹ The grantees were required to pay a yearly rent of "six pence sterling monie of England, for the aforesaid several tracts of Land on every five and twentieth day of March forever hereafter, in Leiu and instead of all other services and demands whatsoever."²

One parcel of the Parsonage lands conveyed by said deed is described as follows :

"A Tract Lyeing Above Daniell Dods Home lott Beginning at Daniel Dod's South West corner, thence running North at the East End twenty Eight chaines to the highway, thence as the highway runes twentie six chaines to the branch of the Mill Brooke, thence Along the Brooke seaven chaines at the West End to Samuell Huntington's line; bounded west by the sayd branch, North by the highway, East by Hance Alberts, Samuel and Daniel Dod, and by the other Lotts South."

There are five other tracts, also intended for the benefit of the church and parson, and at the close of the description of the sixth, is written: "Containing in all the above said tracts of upland and meadow (after allowances for barrens, highways, &c.,) two hundred acres, being allotted for the parsonage."³

In 1707, the Town voted to give John Cooper the use of "a piece of the Parsonage Land for his Improvement, for the Space of Seven Years;"⁴ and, in 1709, when Rev. Mr. Bowers was called to the pastorate, he was promised "the Use of the Parsonage House and Land."⁵ In 1716-7, the Parsonage Land was ordered to be "run out according to the Pattennt;"⁶

1. History of the First Presbyterian Church in Newark, p. 105.

2. Newark Town Records, p. 283.

3. *Ib.*, pp. 231 and 282.

4. *Ib.*, p. 120.

5. *Ib.*, p. 121.

6. *Ib.*, p. 128.

and, in 1742-3, a fine of 20 shillings was imposed upon any one "that cuts any Tree or Trees, Spires or Hoop-Poles upon any part of the Parsonage, except so much as is necessary for digging or carying of any Stones any Person may want for building or other Uses."¹ Such trespassing seems to have been persistent, however; for there is frequent mention of it in subsequent Town Meetings.

In 1756, we find the first recognition of the claims of the Orange Society, and the Episcopal Church in Newark, to two-thirds of the Parsonage property. On March 9th, "the Parsonage Meadow was sold for the Year ensuing to Nathaniel Camp, for £2, 7s, to be divided between the 3 ministers, viz: 2 in the Town, and one at the Mountain."² It is a well-known fact, that the two new churches had rigorously pressed their claims for an equal division of the Parsonage lands, upon the ground of their descent from a common ancestry. They were joint heirs with the Newark Presbyterians, and so entitled to participate in the joint inheritance. And, as was said by Dr. MacWhorter, concerning the introduction of Episcopacy into this Puritan town, and the fierce quarrels which ensued: "This pious bustle was not altogether about religious principles."³ The people of the First Church contended, on their side, that they—and they only—were the legitimate successors of the single parish, to which

1. Newark Town Records, p. 135.

2. *Ib.*, p. 142.

3. Rev. Dr. Stearns says: "The claim seems first to have been set up by the Church of England, who took possession of and enclosed a portion of the wood land. But the people at the Mountain, who had been accustomed to cut wood from the Parsonage lands for their minister, and had received for him some of the rents of the Parsonage Meadow, soon and vigorously joined in the pursuit." *History of First Presbyterian Church, Newark*, p. 226.

the property had been originally given. At the same time, they thought it a wise and prudent step to fortify their legal title. All of the patentees were then dead, and the heir of the last survivor was a resident of Morris County, and not interested in the dispute. It would complicate the situation, if he were to make a conveyance to either or both of the rival claimants.

Therefore, in 1760, it was unanimously voted at the Town Meeting, that a deed should be procured by the Trustees of the Newark Church from David Young, the heir-at-law of Robert Young, the last surviving patentee, "for the said Parsonage Lands, in Trust, in Order that they may be the better enabled to take Care of the same for the said Church."¹ The conveyance was obtained on the very next day after the passage of the resolution. But this did not please those who were outside the congregation; on the contrary, it increased the public clamor for a partition.

On March 10, 1761, it was duly entered upon the minutes of the proceedings of a Town Meeting, that the deed from David Young to the Trustees of the First Presbyterian Church in Newark had been obtained; but that, because of its being "for the Use of One Society only," it had "given great dissatisfaction to the Inhabitants of said Town in general." It was further stated, that

"The Heirs and Descendants of the first Settlers of s^d Town of Newark have divided into three several Societies within s^d Town for public worship of God, distinguished by the Names of The Church of England, The first Presbyterian Society, and the Mountain Society." Whereupon, it was agreed:—

"2ndly, That as the Heirs and Descendants of the first Settlers of Newark have three Societys or Congregations for the publick Worship of God—Each having a distinct or separate Minister to

1. Newark Town Records, p. 143.

support,—It is voted and agreed, that the said Lands granted by said Letters Patent to lye for a Parsonage be equally divided in Quantity and Quality, exclusive of the Improvements made therein, among said three Societies or Congregations.”¹

John Cundit, Bethuel Pierson, Daniel Pierson, Esq'r, James Nutman, John Crane and Elijah Baldwin were appointed to be the agents of the Town, in making such division, and in applying to the Governor, Council and Assembly for its legal ratification.² The record is also interesting, because of its statement that the meeting, in 1760, was held “during the Time of the Small Pox being in Town, and when but very few of the Inhabitants were present.” A suggestion of modern political trickery is found in the further charge that the former meeting had been held “without any previous Notice being given to the Inhabitants of said Town of any Intent of their passing a Vote relating to said Lands called the Parsonage Lands.”

A year later, (1762,) four of the agents reported to the Town, duly assembled, that John Crane and Elijah Baldwin, who belonged to the Newark Presbyterian Society, had refused to act with them; and that they had prepared a plan for the division of the property. But, “a Number of the Principal Members of the first Presbyterian Church in New Ark Objected Against it;” and a majority of the people present decided “that the Division should not be confirmed.”³

The matter seems to have slept quietly until March 8, 1768, when, at the Annual Meeting of the Town, it was “Voted by a great majority that the Parsonage Lands belonging to the Town of Newark be divided between the Three Congregations of the first Settlers

1. Newark Town Records, p. 144.

2. Newark Town Records, p. 145.

3. Newark Town Records, p. 146.

of Newark, to wit: The first Presbyterian Church in Newark, the Church of England, and the Mountain Society." Again, the Newark Trustees "advised the People, then met, to let the Parsonage alone, declaring the title to be invested in them alone, and forbid them passing the former or any other Vote relating to the Parsonage." Six men—being two from each of the three congregations who were concerned—were appointed to make such a division; but the Newark Presbyterians again "declared they would not act."¹

Precisely how or when the partition was effected, we know not. It is certain, that the same was not made in 1768. The probability is, that it was delayed until the public excitement had somewhat abated. When it was made, however, we are told that a tract of $86\frac{6}{100}$ acres was allotted to the Orange Society. But no deed was given, nor any lease; nor, so far as can be ascertained, any written agreement or memorandum. The Orange men were allowed to enter into possession of their property, and they erected a fence upon the exterior boundary. They had the satisfaction of obtaining some of the best land between Orange and Newark, lying upon the hill, west of High Street, within the limits of the latter city, and now covered with valuable improvements. They gave to it the name of "the Lower Parsonage," and by that name it was known in their records and accounts.

Without any written evidence of title, the position of the Orange planters was not an enviable one. Year succeeded year, and the situation remained unchanged. On November 4, 1783, after the incorporation of their Society, they "Voted and Agree^d that at some future Day we will Examine in To the affairs of the Lands

1. Newark Town Records, p. 150.

Belonging to this Parish, and Settle the Dispute that might arise thereon." It may have been a fortunate circumstance for them, that a great revival occurred in the Newark Church, in the following year. At any rate, the Newark people then gave them a formal lease for the $86\frac{6}{10}\frac{0}{0}$ acres,—the instrument bearing date on May 8, 1784. But, it was only a lease at will,—determinable at the pleasure of the lessors.

Are we surprised to hear that, on November 30th, of the same year, the Orange Trustees sent a committee to Newark, "to treat with [the Newark Church,] respecting the mode of receiving the parsonage lands allotted to this Congregation?" Or, that a second committee went upon the same matter, four years later; and still another, in 1795? It is apparent from our parish records, that, in the last-mentioned year, there was a controversy between the two churches with reference to "a part of our wood parsonage, nearest to the Town." Tradition declares that the Newark people wished to recover some of the more valuable woodland, which had been set off to Orange; and that they made frequent incursions upon the same,—tearing down the fence, and cutting and removing the wood.

Rev. Dr. Stearns writes as follows:

"There is a tradition, for which I am indebted to the Rev. Mr. White, now minister of the First Church in Orange, that a report being spread, on one occasion, that the people of Newark were coming to cut wood on a certain day, from a piece of ground claimed and appropriated by that congregation, the sturdy mountaineers turned out early, with axes and teams, and arranged themselves in great numbers on the fence, awaiting the arrival of the force. When the Newarkers arrived, hard words began, and still more solid arguments ensued; and the Orangemen, being either

more numerous or more valiant, fairly beat their opponents off the ground, and sent them home with their teams empty.”¹

The persistent complaints of the Orange farmers had an unexpected result: they made the Newark people angry, and the tenancy at will was canceled. We find, among our parish archives, a paper—verified by the seal of the Newark Church—of which the following is a copy:

“At a meeting of the board of the Trustees of the first Presbyterian Church in Newark, 20th May, 1797.

“The votes of the Congregation relative to the part of the Parsonage occupied by the Orange Society.

“It is resolved that the said votes are obligatory on this board, and that they are in duty bound to carry the same into execution.

“Therefore resolved, that the lease given by this board to the Trustees of the second Presbyterian Church in New Ark, for eighty six acres & sixty hundredths of an acre of land, belonging to the parsonage of this Church,—which lease bears date on or about the eighth day of May, Anno Domini, 1784,—whereby the said Trustees last mentioned became tenants at will to this board, do cease, and the same is hereby revoked, and made null and void.”

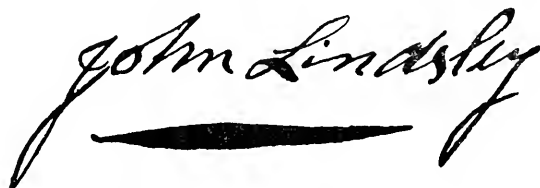
We may easily imagine the feelings of the mountaineers, under such exasperating circumstances. History is silent as to what was said or done by either side, during the next five years. It would be unreasonable to suppose that the Orange party abandoned the contest. They were not men of that stamp. They may have loved peace, but they were not afraid of war. Their stubbornness had been shown in the long struggle with the Proprietors. Nor do we believe that they surrendered the possession of the lands which had been set off to them. Nor that the fighting parson (Mr. Chapman,) ever wanted a substantial back-log,

1. History of the First Presbyterian Church, Newark, p. 226.

for his kitchen fire-place. He was the right kind of a man to encourage his people, in such an emergency.¹

In the spring of 1802, the Newark Trustees made an offer of compromise ; and the action which was had thereupon is thus recorded in the minutes of the Orange Church :

"Monday, June 7th, 1802. It having been represented some time since from the Trustees of Newark, that it was their wish to accomodate the difference existing between Newark Church & the Church of Orange respecting the lower Parsonage ; the Trustees of this Congregation appointed, from their Board, John Lindsley,

A handwritten signature in cursive script that reads "John Lindsley". Below the signature is a thick, dark horizontal line.

Esqr, Aaron Mun, Esqr, & Isaac Pierson, a committee to meet the Trustees of Newark, at Seabury's tavern, to confer with them on the subject, to hear their proposals, & to agree as they, viz : the committee from this board should think advisable.

"The committee met the Newark Trustees, at the time & place appointed ; and the Trustees of Newark made the following proposition,—that we should relinquish our claim to that part of the Parsonage called the Gore, or triangular piece at the East End of the lot, containing about ten acres ; & that, in consideration of our doing this, they would give us as good a title for the residue which we had in possession, as they could give us by law.

"The committee from this Board thought it advisable to accept of the same ; and appointed John Lindsley & Aaron Mun, on our part, to meet, on the ground, a committee from their Board, & ascertain the line of division agreeable to their present proposals.

1. In January, 1790, the Trustees "Voted that Mr. Chapman shall have all the profits of the Parsonage, only excepting the Stone."

“ John Lindsley & Aaron Mun report that they met, & did ascertain the future line of division, & marked out the same ; & the Trustees of Newark agreed that we should take up & use the fence which was standing round the part of the Parsonage lot which we had relinquished.”

It is said that, as the outcome of this friendly negotiation, a regular lease, under seal, was given in the same year, (1802,) to the Orange Society, for the portion of the property which they had agreed to accept in settlement. It was a lease for twenty-one years, with a covenant of renewal ; and at a yearly rent of six pence, if required to be paid. But, there is one singular thing about it. The Orange people had consented to yield their claim to “that part of the Parsonage called the Gore, a triangular Piece at the East End of the lot, containing about Ten acres ;” and their committee “did ascertain the future line of division, & marked out the same.” And, yet, when the lease was delivered, it covered only fifty-six acres,—being more than thirty acres less than their original holding.

In justice to the Newark Church it should be said, that, at this time, there was a doubt in the minds of the lawyers who were consulted upon the subject, whether a permanent conveyance of the property could be made, in fee simple. Hence, the use of a perpetual lease,—renewable at stated periods,—instead of the ordinary deed of bargain and sale. The first term of twenty-one years expired in 1823, and, on September 1st, of that year, the Newark Church made a new lease (which is now in existence,) to the Orange Society, for the same fifty-six acres of land—

“ On the hill above the Town of Newark, . . . In trust and to and for the Use of the Minister for the time being of the said [Orange] Church, from the day before the date hereof for and

during and until the full end and term of twenty-one years, . . . yielding and paying therefore yearly and every year during the said term . . . the rent or sum of six pence, if demanded."

There was also a covenant on the part of the lessors, for the perpetual renewal of the lease, upon the same rent and conditions, for successive terms of twenty-one years each. And the lessees covenanted—

"That they will join with the [lessors,] to defend the remainder of the lands commonly called and known by the name of the Parsonage lands in Newark as contained in the original patents and which are retained by the said [lessors,] against the legal claim of every person whatever; and in case any person or persons shall set up any claim to the remainder of the said lands, under a demand of or claim to said Parsonage lands as such, or any part thereof, and contest the same, so that the said [lessors,] or their successors, shall be put to any cost or expence in defending the same, that then the said [lessees,] and their successors, shall and will pay their part of the said expence, in proportion to the number of acres hereby leased to them, when compared to the whole tract of the said Parsonage lands." There is a further provision, that the lease shall be avoided in case of a neglect by the lessees, for forty days, to pay their due proportion of such cost of litigation.

In 1825, the Legislature passed "An act for the relief of the Trustees of the First Presbyterian Church in Newark ;" whereby the said Trustees were authorized to convey, in fee, unto the Episcopal Church in Newark, the two Presbyterian Societies in Newark, and the Orange Society, "in as full and ample a manner as they have a title thereto, such parts and portions of the lands held by the said [Trustees,] under grant from the Proprietors of East New Jersey for a parsonage and burying place, (and which were granted to the said [Trustees,] on or about the tenth day of December, in the year of our Lord one thousand six hundred and ninety-six,) as had been or might be set apart or designed for the use" of the said four

societies. It was also declared in the same statute that the lands, so to be conveyed, should be held "solely and forever for the support of the Gospel in the said congregations, or religious societies, respectively, and for no other use or purpose."

In pursuance of the authority, so given, the Trustees of the Newark Church, in and by their certain deed, dated August 29, 1826, and duly recorded in the public records of the county, granted and conveyed unto the Trustees of the Orange Society, the same fifty-six acres of land; referring to a map, made by Isaac Ward, and attached to said deed, but which has been torn therefrom by some surveyor or land speculator. The conveyance is in fee simple; but "in trust, nevertheless, to be held solely and forever for the support of the Gospel in the said First Presbyterian Church, or Congregation, in Orange, and for no other use or purpose." It was acknowledged by the president of the board of the Newark Trustees, on August 30, 1826; and was recorded on the second day thereafter.

The Orange Trustees sold "fifteen acres, more or less," thereof to William Peck, on April 23, 1833, for \$450.00, or at the rate of \$30 per acre; and the remaining forty-four acres to Ashbel W. Corey, on November 3, 1835, for \$8,360.00, or at the rate of \$190 per acre. A mortgage for purchase money was given upon the forty-four acres; and, under a foreclosure, the property was recovered by the Trustees, in 1839. They held the same until August 31, 1841, when they sold it to Philip Kingsley, Esquire,¹ for \$2,200.00, or

1. Mr. Kingsley was a native of Vermont. He studied law in the office of Theodore Frelinghuysen, Esq., of Newark, and came to Orange in 1828. He was our earliest resident lawyer, and had a large and profitable practice. He married Romana A., one of the daughters of John Morris Lindsley, and by her had three children; of whom two, namely: George P. and Philip, are now living. He died, suddenly, on May 24, 1852.

at the rate of \$50 per acre. He re-sold it, in parcels, between 1844 and 1850, at the average price of \$88.30 per acre. It would be difficult to estimate the value of the forty-four acres, at the present time.

THE NAME OF ORANGE.

The Rev. Mr. Hoyt says: "The settlement near the Mountain had begun, [in 1784,] to assume the character of a village, and to be known by the name it now bears. By whom, or from what circumstance the name was first bestowed, we have no means of ascertaining."¹

Until that time the parish had been known as "the West Society of Newark at the Mountains," (*ante*, page 191;) or "the Society at the Newark Mountain," (*Ib.* pages 130 and 136;) or "y^e Church and Congregation of y^e people of Newark Mountains," (*Ib.* page 192.) In 1783, it was incorporated by the Legislature as "the Second Presbyterian Church in Newark."

It is said that the earliest known use of the word: "*Orange*," in connection with the Mountain Society, was on May 7, 1782; when the New York Presbytery "adjourned, to meet at Orange Dale, *alias* Newark Mountain." The first mention of it, in any local record, is in a subscription-paper, dated at "Orange, Nov. 17, 1784;" the object being the raising of moneys for the building of a parish boat. In connection with the same matter we read that, on December 22, 1784, there was "a publick meeting of the Parish of Orange." Twelve days later there was another parish meeting, and it was then "voted" that "the managers of the Sloop *Orange* are authorized to appoint

1. Hoyt's History of First Presbyterian Church, Orange, N. J., p. 138.

Boatmen." In 1787, the Society purchased, from Isaac Williams, "a Lott of land, adjoining the Parsonage house whereon the dwelling house now standeth by the highway, . . . in the bounds of Newark, at a place called Orange."

Tradition declares that it was the "fighting parson" Chapman, who was the most determined champion of the name: "Orange Dale." He was present at the meeting of the Presbytery, in 1782; and it was probably he who procured the selection of Orange Dale as the place of its next meeting. The sermon, which is to be found on page 205 of this volume, was delivered by him on "Lord's Day, 21 Nov., 1791; Orange Dale, P.M." In 1796, and as the president of the trustees of "the Academy at Orange Dale," he advertised its opening session, in the *Newark Gazette*. And there is an oft-told tale that, when the people came together, on one occasion, in order to discuss whether the village should be called "Orange" or "Orange Dale," he was the most excited of the whole party; and that, as the meeting broke up in confusion, and without having come to any decision, he shouted out, in his trumpet tones: "Well! we'll call it Orange Dale, any way!" So it was under the spell of his influence, that, in 1801, and after he had gone to Western New York, "the Congregation of Orange Dale" extended its call to the Rev. Mr. Hillyer. Even in April, 1805, he recorded in his diary: "I attended the Lord's Supper at Orange Dale, with the dear people of my former charge." The Legislature finally decided the matter in 1806, by passing an act to incorporate "the township of ORANGE."

In the Town Records of Newark we find that, in 1790, "John Ogden, (O. Mountain,)" had been ap-

pointed to the office of road overseer.¹ In 1798, the Town Meeting voted "That the next Annual Election for the State Legislature be opened at the House of Samuel Munn, at Orange, and held there during the first day of the same." At the same meeting permission was "granted for the erection of two more public Pounds, Viz: One on the Common between Samuel Munn's and Moses Williams's, at Orange."² From this time onward the name of Orange occurs frequently in the Town books.

But, whence came the name? We may say, in reply, that it was familiar to the earliest "freemen or free Burgesses within our Town upon Passaic River." They traded with the Dutch at "Fort Orange," now Albany, N. Y.,—and at "Orange" or "New Orange," now the City of New York. In 1673-4, they sent several ambassadors to "the Generals," at the latter place, in order to buy some "land upon the Neck," which they coveted.³

At a subsequent period, and in common with all Protestants, they worshiped William, the Prince of Orange, who was first the ally, and then the King of England. He was looked upon as the head of the Reformed Church. His name and titles became "household words" in New Jersey. The first building which was erected (1757,) for the College at Princeton, was called Nassau Hall, to express "the honor we retain in this remote part of the Globe, to the immortal memory of the glorious King William the Third, who was a branch of the illustrious house of Nassau, and who, under God, was the great deliverer of the British

1. Newark Town Records, p. 168.

2. *Ib.*, p. 177.

3. *Ib.*, pp. 50, 51, 55.

Nation from those two monstrous furies, Popery and Slavery." It happened that our first pastor, Caleb Smith, was not only a trustee of the College, but also a son-in-law of its president. Perhaps it was Mr. Smith who first proposed the name of "Orange," for the beautiful neighborhood which he had deliberately chosen as his home, and in which he ended his life work; and it may be that the suggestion was availed of by his successor, Mr. Chapman, who vainly sought to improve upon it by the change to "Orange Dale."

It is a pleasing reflection, that, in all our local jealousies and controversies, we have retained a loyal attachment to the old name. Three townships have been carved out of the original territory; but, as East, West and South Orange, they still claim kinship with the central city, and assert their right to be treated as members of the same family. It is indeed true, that there are now four municipalities; but, after all, there is and can be only one ORANGE.





CHAPTER XII.

THE TOWNSHIP OF ORANGE.

ON November 27, 1806, the old Township of Newark was divided by an act of the Legislature, and a new township was created, to be known under and by the name of Orange.

Section I. Defines the boundaries as follows: "Beginning at a spring called the Boiling Spring,¹ on the land of Stephen D. Day; running thence in a straight line southardly to the bridge on the highway near David Peck's;² thence running southardly in a straight line to a bridge in the highway, near Sayers Roberts', in Camptown; thence southardly in a straight line to Elizabeth township line, where it crosses Elizabeth river; thence along the line of Elizabeth township to the line of Springfield township; thence along the line of Caldwell township to a point on the First Mountain, called Stephen Crane's notch; thence southardly to Turkey Eagle Rock; thence eastwardly to a bridge in the highway near Phineas Crane's;³ thence eastwardly to a bridge on the highway between the houses of Silas Dod and Nathaniel Dod; thence to the Boiling Spring, the place of beginning."

1. This spring is situated about one thousand feet southeast of the works of the "Orange Water Company," in East Orange.

2. Great Meadow Brook bridge.

3. This bridge crosses the northeast corner of the recent addition to Rose-dale Cemetery, on the Orange and Montclair road.

Section II. Describes the powers and privileges of the new corporation, and refers to an act entitled "An act incorporating the inhabitants of townships," etc., passed in February, 1789.

Section III. Appoints the first town meeting to be held on the "second Monday of April next, at the house of Samuel Munn, in Orange."

Section IV. Provides for the division of the poor, between the two townships, and for the support of such as should be set off to Orange.

It had long been the custom, in the Township of Newark, to hold the annual elections for members of the Legislature, etc., during three days, at the Court House in Newark. The increase in the population was such, however, that in 1798, the town had ordered that on one of the three days the election should be held in Orange, and in Newark on the other two. This arrangement was continued until the township was divided. In Orange the polls were held at the house of Samuel Munn, now the Park House, or the house of Bethuel Pierson, now the Central Hotel.

NEWARK AND MT. PLEASANT TURNPIKE.

In the same year when the Township of Orange was set off, a charter was granted for the construction of a turnpike road from Newark to Morristown.

In the early years of this century, there was a general desire to facilitate the communication between the cities of New York and Philadelphia, and to open the interior of New Jersey by easier methods for the transportation of its agricultural and mining products to tide-water. The city of New York was liberal in the employment of its capital for all such purposes. From 1801 to 1828, fifty-four charters for turnpikes were granted by the Assembly; thirty-five of which were

passed during the first thirteen years of the century. The demand for turnpikes at that time was not unlike that for railroads in these latter days. And of the whole number of turnpikes so authorized, more than half were actually constructed.

The Newark and Mt. Pleasant road passed through Orange, and was laid, for the most part, on the old highway which had been surveyed in 1705. Orange Street in Newark, from a point about four hundred feet above High Street, was then opened, as it now runs,¹ and was "worked" as far as its intersection with the old Crane Road, heretofore described. (*Ante*, page 47.) From the latter point, the turnpike was laid out anew for a distance of about six hundred feet, leaving the old road to the north. This part still remains open to public use, and is honored with the name of Hedden Place. No other change was made until the turnpike reached the open space in front of St. Mark's Church, in West Orange, where it left the old route toward "Wheeler's," and, turning to the north, took a direct course to the base of the Mountain. In this way was formed the triangular plot of land, bounded by the Valley Road on the east, Condit Place on the northeast, and the turnpike on the west. The turnpike was continued to Morristown, and thence, by the Washington Turnpike, to the Delaware River. This was for many years the principal means of travel from Easton, Pa., and from Warren, Sussex and Morris Counties, to the Passaic River, and the waters of New York Bay.

Another great thoroughfare from the interior was down the Pequananac River, over the Paterson and Ham-

1. The crown of the hill has been much reduced, and the whole street graded, since about 1855; but the lines are unchanged.

burg Turnpike, to the head of Pompton Valley ; and thence by the Pompton and Newark Turnpike through Bloomfield and Newark to New York.

In the fall and winter seasons these roads, for the first three days of each week, were alive with teams and heavy Jersey wagons, carrying butter, grain, flour, pork and other farm produce to market. The last three days of the week witnessed their return, freighted with sugar, molasses, Jamaica rum and merchandise, of all kinds, for the shop-keepers in the interior.

The traffic was economically managed. The feed for the teams was carried upon the wagons, and often the food for the men who drove them. One shilling was the uniform rate, at the way-side inns, for each stabling and lodging per night, as well as for a single meal at table. The evenings at these inns were festive occasions. The bar-room was primitive in construction and furniture ; but it was well warmed by stove or open fire-place, and often crowded with guests. Frequent tumblers of hot toddy,—made from apple jack or whiskey,—opened the hearts and loosened the tongues of the assemblage ; and song and story followed each other in quick succession, until the necessity for sleep, as a preparation for the next day's work upon the road, drove the merry-makers to their unwelcome beds.

Previous to the extension of the Morris and Essex Railroad to Phillipsburg, these caravans of Warren and Sussex wagons were a bi-weekly spectacle on the main street of the Oranges. We have been told by old residents who remember them, that they have sometimes seen as many as thirty teams in line. But the turnpikes were beaten by the railroad. The charters were surrendered ; the gates taken down ; and the roads abandoned to the public. And the country tav-



THE THIRD MEETING-HOUSE ; 1813.

erns, thus deprived of their principal source of income, have either gone out of business entirely, or have lost their old-time gayety and prosperity.

THE THIRD MEETING-HOUSE.

In 1811, the corporate title of the Orange Congregation was changed from the "Second Presbyterian Church of Newark," to the "First Presbyterian Church of Orange."

In that year, the pastor felt it to be a duty to provide another and more appropriate edifice for the worship of God. The needs of the town, by reason of its increasing population, seemed to him to demand it. The second meeting-house had now stood for fifty-eight years. The congregation had outgrown it; and it was homely in style, and compared unfavorably with the churches of Newark and other neighboring places. Dr. Hillyer, thereupon, proposed the erection of a new building. Mr. Hoyt says: "Some approved, and some objected. Some thought it feasible, and some impossible. He asked certain persons of the latter class if they would favor the undertaking, provided he would secure the subscription of a certain sum of money, which he named."¹

He began his effort on a Monday morning, and, before the close of the week, he had secured more than twice the sum he required. Jared Harrison subscribed \$500; Aaron Harrison and Stephen D. Day, \$300 each; and six others gave \$200 each. This prompt response

1. The old church building was in the middle of the street. Its west end was nearly on a line with the east line of Day street. The broadside of the building, (called the "backside," in the resolution of the parish meeting,) having two ranges of windows, one above the other, was directly opposite our present Music Hall. The entrance door was in the centre of the south side, thus fronting the site of the building now occupied by the Orange Savings Bank.

led to a speedy and cordial determination to build a new church; one which should be worthy of the growing town and of a prosperous congregation.

The parish, at a meeting held on May 29, 1811, empowered the trustees to expend of the parish funds the sum of \$250 for the purchase of a site on the "back-side" of the old meeting-house. The lot, (one acre

Jared Harrison

and a quarter,) was purchased of Stephen D. Day, in the same year. The price paid was \$400. It is described as bounded on the east, north and west by lands of Stephen D. Day, and south by "the Commons the meeting-house stands on."

Little more seems to have been done that required the action of the parish before its annual meeting, on April 9, 1812. Then the Trustees reported that the Society was free from debt, and that its assets were as follows:

Bonds and mortgages,	. . .	\$5,684 49
Notes against different persons,		151 56
Judgments obtained,	80 00
Arrears in tax lists, subscriptions not		
called in,	59 10
Money on hand,	10 96
		<hr/>
		\$5,986 11

On June 4, 1812, it was resolved "to proceed to build a church, agreeable to our subscription for that purpose." Moses Dodd was appointed superintending architect; he was to receive for his services three dollars a day. The corner stone was laid on September

15th of the same year. The work of construction was prosecuted during the summer and autumn of 1813.¹ On January 7, 1814, it was dedicated to God for its sacred uses.² The steeple remained in an unfinished

Moses Dodge

state till the next year, when it was completed at an additional expense of \$2,750. The parish

voted, April 14, 1814, that "the overplus money raised by the sale of the pews remain in the hands of the Trustees to defray the expense of finishing the house, purchasing a bell³ and chandeliers, and fencing the lot."

1. The usual Fourth of July celebration was held in that year; but the old meeting-house, which had heretofore served that purpose, was dismantled, and no other place seemed to be available. A barn, however, was being built on Day Street, about two hundred feet north of Main Street, and opposite to the rising foundations of the new church edifice. Fortunately, this barn was so near completed that shelter and standing room could be afforded to those who were disposed to honor the day. The Newark "Sentinel of Freedom," in giving an account of this celebration, informs us that Dr. Isaac Pierson was the orator of the day; Dr. Daniel Babbitt, the reader of the Declaration; Capt. Thomas Williams, the bearer of the Cap of Liberty; and John Lindsley, Esq., with Major Abraham Winans, the bearers of the National Standard.

2. The above named newspaper, under date of December 28, 1813, says: "The new CHURCH in Orange will be dedicated on the first Thursday in January next; the services to begin at 11 o.c. in the forenoon, when a Collection will be made for the benefit of the same."

The same newspaper, under date of January 13, 1814, has the following: "On Thursday, the 7th inst., we are informed the NEW Presbyterian Church at Orange was opened, with an appropriate sermon by the Rev. Mr. Hillyer, in the presence of a large and respectable audience. That, on the 16th of December, all the pews, except sixteen reserved for free seats, were sold for \$2,500, the same being \$2,000 above the estimated expense of the house, which had been laid upon the pews by an apportionment subject to an annuity of 2½ per ct. This annuity, with other funds of the Congregation, is deemed sufficient to support the Gospel among them. We are happy to add that greater unanimity was, perhaps, never witnessed on a similar occasion."

3. The bell of the old meeting-house had been broken up, and the metal was used in casting a larger one.

The exterior architecture of the church was after the plans of the Murray Street Presbyterian Church in New York city, which had just been built for its pastor, the justly celebrated John M. Mason, D.D., and had been opened for worship in 1812. The seats and the pulpit were in close imitation of the New York pattern. The pulpit was high, approached by stairs, and placed between the entrance doors, at the front of the building. The congregation thus faced the south. The floor of the auditorium was laid on an inclined plane, with a rise from the front to the rear of two and a half feet. This was, at that time, a common mode of laying the floors of churches. The inside work, unlike that of the New York model, was plain and homely. The windows were of inferior glass—the panes being only 7×9, or 8×10 inches. The walls were of common plaster, tinted with a blue wash. As far as possible, the seats of the old meeting-house were utilized.

The admirable symmetry of the room, its high walls, with plainly finished galleries on its rear end and sides, were in striking contrast with the old home. To the fathers and mothers, and to the sons and daughters, too, all these improvements were things of beauty, and won their admiration and their pride.

MODERN LOCAL INDUSTRIES.

GRIST-MILLS.

For about a century, the farmers of the Orange Mountain carried their grists to Watsessing. The mill now standing, unused, on Day Street, near Washington Street, was the first erected in Orange, and was built about 1780. It had, originally, four associate owners: Thomas Williams, on whose land it was placed, Isaac Williams, Joseph Hedden and Zenas



THOMAS WILLIAMS' GRIST-MILL; AS REBUILT BY JESSE WILLIAMS.

Ward. The associates ran the mill "week about," in turn, and received its earnings accordingly. Needful repairs were met by equal assessments upon the four owners. Thomas Williams retained his one-quarter interest, and it descended to his heirs. The other three associates sold their respective shares; some of which passed through many hands. They finally came into the possession of Wm. Brown Williams, who sold them to Jesse Williams, a grandson of the primitive associate, Thomas. When the mill was built, the water power was derived from Parrow and Wigwam Brooks. The latter supply was diverted from the pond, several years since, by the improvement of the meadows through which the mill-race passed.

Col. John Condit, also, built a grist-mill in the early years of the present century, upon the stream near which the chalybeate spring is situated, in Hutton Park, under the Mountain. It was run by his son, Joseph. Near to the spring and mill, his father built for him a house. The mill was abandoned about 1820, and converted to other uses. The millstones were transferred to the Day Street mill.

LEATHER AND TANNERIES.

In 1697-8, it was agreed in Town Meeting that Azariah Crane shall have land "out of the Common," and "enjoy it so long as he doth follow the trade of tanning."¹ The "Common" was the "watering place." It was at the juncture of Market Street and Springfield Avenue, in front of our present Court House. The low grounds on the east, through which Market Street is laid, became, and are now, to some extent, the centre of the leather manufacture of Newark.

1. Newark Town Records, p. 111.

The first settlers by the River gave encouragement to the production of all articles of prime necessity. As their children spread over the Mountain region, the example of the fathers was not lost upon the sons.

Benjamin Williams was fourteen years of age when his father, Amos, died. He was taught the cooper's trade by his brother, Nathaniel, as directed by the

Nathaniel Williams

will of their father. When he reached full age, he took possession of his share of the paternal farm, and there built for himself a home. In connection with his brother, he dammed the Wigwam Brook, and built a saw-mill, also a cider-mill and a distillery, in the same neighborhood. During the time of the Revolution, or immediately thereafter, he started a tannery, and with it a shoe-shop, as well as a currying-shop where the leather was prepared.

The saw-mill was used in common, or "turn about," by Benjamin's sons and nephews. After his death, in 1826, his son, Joseph, inherited the land adjoining and including the saw-mill; and upon the death of the latter, which occurred soon afterwards, his children became involved in a quarrel with the other owners, and finally abandoned the mill. It then decayed for want of repairs, and disappeared about 1835.

Samuel and Amos Williams, the sons of Benjamin, were, in 1826, the owners of the tan-yard by inheritance. They continued the business until their deaths—Samuel in 1839, and Amos in 1843. They ground bark, and sent it abroad, as well as to Newark and other places in this country. During the War of 1812, when the fear of British privateers drove American trading vessels from the seas, they made a very profit-

able business by sending black oak bark, packed in hogsheads, to England in Russian bottoms.¹

A tan-yard was built and owned by Zadoc Baldwin, on what is now the corner of Valley Road and Condit Place. The date of its construction is uncertain. Baldwin was born in 1756. He was for a short time in the War, and received a pension till his death. We believe that he carried on a tannery during the last years of the century. He was also a farmer, occupying the farm on the southwest corner of the Mount Pleasant Turnpike and Condit Place. It was afterwards owned and cultivated by Joseph Condit, who was a brother of Col. John Condit. Joseph also worked the tannery in connection with a currying-shop and a shoe manufactory, with his sons Ichabod, who died in 1840, and Stephen, who died in 1835. Joseph Condit died in 1836. The shoe manufacture was continued by his grandson, Joseph A. Condit, till 1861, when he failed in business by reason of heavy losses at the South.

A large tannery was operated, in 1812, by Col. Abraham Winans, on the low ground at the intersection of Parrow Brook with the Main Street. The business was abandoned as unprofitable, and the ground was allowed to grow up in willows. Some of the trees came to a large size, forming a pleasing feature on the street. In 1852, they gave the name of *Willow Hall* to the brick building, which was in that year erected on the site by Mr. Albert Pierson, and is now standing.

TIMBER.

The oak, in its varieties, and the chestnut, were an early source of revenue to the planters of the Orange Mountains. In the last century, and until after the

1. Family traditions and manuscripts.

War of the Revolution, the storehouses in the lower part of the City of New York were generally built of wood. White oak timber, dressed with the broad-axe and framed, ready to be set up, was largely furnished on contract from these mountain forests. It was transported by teams to Paulus Hook, and delivered in the city. Matthias Dodd,¹ whose home was in Grove Street, East Orange, was not only a prosperous farmer, but he also derived generous profits from his timber lands. Upon the delivery of the material in New York, he received his pay in silver dollars. The framed buildings below Fulton Street, and east of Broadway, in New York, were all consumed in the great fire of 1835. The making of white oak staves for pipes, and of black oak staves for hogsheads, to be sent to the West Indies, was a large and lucrative industry after the Peace of 1783.

WOOL.

From the first years of the Newark settlement, the production of wool had been encouraged and fostered. After the Peace, it was voted at Town Meeting, that the money raised by the dog-tax should "be appropriated to the encouragement of raising sheep and wool"² in the Township; the vote declaring that the "increase of sheep, and the consequent production and increase of wool, being of the highest importance to the interest and prosperity of this County, and the inhabitants of this Township being disposed to encourage and promote so laudable a design, etc." They further agreed to give to the person who shall shear, from his

1. Matthias Dodd was drowned, July 23, 1801, aged 48, at Coney Island, N. Y., in company with his daughter, Rachael, aged 19, and her cousin Stephen Mun, son of John Munn.—*Dodd Genealogies*, p. 66.

2. Newark Town Records, p. 194.

own sheep in the spring of 1789,¹ the greatest quantity of good clean wool, the sum of ten pounds; for the next greatest, six pounds, down to the sixth greatest quantity, which should receive two pounds.²

The local interest in the production of wool at this time is illustrated by the organization in 1788, of a company in this neighborhood for raising sheep, and the manufacture of wool.

On July 23, 1788, Caleb Camp and Samuel Hayes purchased of Mary Ashfield two lots of land on the Mountain, described as Numbers 2 and 15, and aggregating $338\frac{6}{10}\frac{9}{10}$ acres, for £338 proc. In August ensuing the following persons met in Newark, at the house of Robert Neil, innholder, viz., Caleb Camp, Samuel Hayes, Abner Ward, Daniel Johnson, David Johnson and John Johnson. They agreed to purchase the Ashfield tract, but Mr. Camp was to take the deed in his own name, and to give to the other owners proper evidences of their respective interests.

The enterprise was regarded with so much favor, that, in the next year, two of the joint owners were appointed to inspect other lands adjoining their tract, and to report at the next meeting upon the expediency of leasing or purchasing the same. The property in question was situated on the north side of the Horse Neck road, and belonged to Mrs. Euphemia Ashfield.³

1. It was in this year that LeConteulx imported the first pair of merino sheep, and presented them to Robert Morris.—*Historical Magazine*, V., p. 92.

2. Newark Town Records, p. 166.

3. The Ashfield tract, at Horse Neck, belonged originally to Lewis Morris Ashfield, a son of Richard Ashfield and Isabella, the daughter of Gov. Lewis Morris. This Richard Ashfield held a whole propriety in East Jersey, and was a member of Council in Gov. Morris' administration. Lewis Morris Ashfield became a member of Gov. Belcher's Council. He was charged with being favorable towards the rioters, and with having "damned the King's laws." After having been tried and acquitted, he was restored to Council, in 1753. He died "after a long indisposition," October, 5, 1769.—*New Jersey Archives*, VII. 124, 4.

We infer that the decision of the committee of inspection was favorable, for the reason that, in a short time thereafter, six new associates were added, and the Euphemia Ashfield portion was purchased. The new partners, viz., Col. Ward, Caleb Parkhurst, Alexander Eagles, Obadiah Meeker, Jabez Pierson and Joseph Clisby, were to be placed on equal terms with the original owners.

This account of the inception, and the earlier measures of this wool company, is derived from the Conger manuscripts in the New Jersey Historical Library. But they give no information as to its subsequent history.

BOOTS AND SHOES.

The beginnings of shoe manufacture in the eighteenth century have been noticed. The first years of the nineteenth century witnessed its large increase, and its establishment as one of the most profitable industries of Orange. In 1800, in addition to the tanneries and shoe productions of the earlier years, there were seven or more manufacturers from Centre Street to Prince Street. Jabez Freeman did custom work alone ; and six others had their market in New York, viz., Daniel Porter, Henry B. Campbell, Amos Vincent, Abraham Winans, Shaler Lindsley and Ephraim Perry. John Dean carried on a large and successful business, on Main Street below Prospect. A large proportion of the families in Orange Township derived their chief support from this source, and the assured supply of work had its influence in an increase of the population.

The little shoeshops, usually painted red, became a feature in the garden lots of numerous humble homes in various streets of the village. Many shoe-makers re-

ceived their stock from the factories, and made it up in their own residences. Those who built shops, employed a few journeymen and apprentices. When the work was finished it was returned to the factory, and the account was settled with money or store goods. There were many who conducted these little shops themselves, selling their work to the local store-keepers, or taking it in sacks to the large dealers in New York, who were mostly in Maiden Lane. A large amount of coarse work was thus made for the Southern negroes. It was known as "stogy work," being made of cow-hide, with heavy soles. When the store-keeper at home had accumulated enough of this quality of stock, it was carted to New York and sold for the best price which could be obtained. The shoes were thrown into a wagon, with sideboards, and heaped up five or more feet high, like a load of hay. In the War of 1812, the demand for army shoes made the shoe business very brisk and profitable in this neighborhood. The finished goods were packed in hogsheads, and transported by wagons direct to Philadelphia.

This industry, increasing in extent, and improving in style and quality, was carried on in Orange for about half a century. In later years, the trade was, to a large extent, directly with the Southern States, and was at one time very advantageous to those engaged in it. The financial revulsion of 1857 crippled the manufacturers seriously; and the War of the Rebellion destroyed their market, and wiped out their assets. Many a manufacturer was hopelessly ruined by these losses at the South. During the War, the making of army shoes for the United States Government was carried on largely, and with profit. The relief was temporary, however, and the industry, as a feature in Orange life, soon came to an end. A few of the smaller

manufacturers still remain, but their entire product is trifling in comparison with the results of many a single shop, in the *ante bellum* days.

HATS.

We have before noticed, that the manufacture of felt hats in the American Colonies had, in 1731, excited the fears of the felt-makers in London, lest the importation of hats from America should prejudice their trade; and that, at that time, there was but one hat manufactory in the whole Province of New Jersey.

We find no precise data as to when the manufacture began in Orange. In or a little before 1800, it was undertaken in a modest way by Cyrus Jones, a native of Orange, who died in 1870, over 99 years of age. When fourteen years old, he was apprenticed to Joseph Banks, of Newark, to learn the trade of making hats, his term of service being seven years. Mr. Banks' place of business was in Broad Street, near Trinity Church. When he had served his time, Jones set up for himself as a manufacturer, in 1790, on a lot

Benjamin Munn

bought of Benjamin Munn, on the west side of the Main Street, at the East Orange junction. Here he carried on the business for a number of years. At a later time, he removed to his paternal acres, and occupied the house of his father, opposite the Munn Avenue Presbyterian Church, where he resided during all the remaining years of his prolonged life. His market was New York, to which city he carried his manufactured stock on his back, crossing the Passaic and Hackensack on flat-boats, and returning in the same

way, bearing his sack filled with pelts. From these he scraped the fur with his own hands. His purchases of pelts were made from John Jacob Astor, of whom Mr. Jones always said: "He was a very fair man to deal with." Mr. Astor advised him what kind of purchases to make, and the stock so obtained generally brought a good profit.

Mr. Jones had several apprentices, of whom were his son Viner Van Zant Jones, Israel Hedden, Samuel W. Tichenor and Lewis Williams, a nephew. All of them afterwards became managers of their own shops and won success.¹

The modest business ventures of Cyrus Jones, and of those whom he had trained to follow the art, resulted, during the first decade of the century, in a great increase in the hat manufacture. There was, at first, a large group of hatters on the lots sold by the parish on both sides of the Common, and its vicinity. William Pierson, a son of Dr. Matthias, had his shops in the rear and to the southeast of the Central Presbyterian Church. Allen Dodd occupied the two lots which he bought of the parish, on the north side of the Common. Samuel Ward Tichenor was on the same side, and east of Allen Dodd. Lewis Williams was in the rear of the Park House. Job Williams had extensive shops on the present site of the Baptist Church. Parrow Brook, on the south side of the bridge, where it crosses the Main Street, was then open, and on its east side was a large flat rock. To this rock all the hatters of the vicinity repaired, to wash the stock which had gone through their dye-tubs. As the years advanced, the business increased, till all the running streams of the Orange region were discolored with hat-dyes.

1. R. G. Williams' Newspaper Sketch.



CHAPTER XIII.

DISEASE AND PESTILENCE.

IN the first years of the settlements in America, fevers and intermittent agues afflicted the inhabitants. Gov. Carteret writes to the Proprietors in England, in 1682, that the town of Newark had the reputation abroad of being a very unhealthy place, on account of these forms of disease. The low grounds, around which the settlers located, denuded of their dense undergrowth, together with the up-turning of the virgin soil in the processes of cultivation, were sufficient causes of miasm.

A more distressful and a destructive pestilential scourge, which was equally common to Europe and America, was the small pox. It wasted the Indian tribes just before our fathers landed at Plymouth. On their arrival, they found the bones of those who had perished, in many places unburied.¹

How it was dreaded, a century afterwards, in other parts as well as in New Jersey and New York, not only as a personal scourge, but as a disturbing element

1. Cotton Mather, when writing of the arrival of the Pilgrims, in 1620, says: "The Indians in these parts (Cape Cod and vicinity,) had newly, even about a year or two before, been visited with such a prodigious pestilence as carried away, not a Tenth, but Nine Parts out of ten; (yea, 'tis said Nineteen out of twenty,) among them. So that the woods were almost cleared of those pernicious creatures, to make room for a better growth."—*Magnalia*, I., p. 7.

in the progress of affairs, may be inferred from some notices of the time.

The New York Gazette, of January 18, 1732, says : "The Small Pox spreads very much in the province, and in New Jersey at Amboy, New Brunswick and there away." The Burlington session of the seventh Assembly of New Jersey, in 1716, was held in a neighboring town, on account of the small pox being prevalent at Burlington.

New York, deriving its trade from the country, and therefore careful to maintain its reputation for salubrity, issued a circular, October 14, 1745, through its medical men as follows :

City of } " We, whose names are hereunto subscribed
New York. } ss. Practitioners in Physick in the said city of New
York, Do hereby certifie and make known to all to whom these presents may come and may concern, that the FEVER, that this city was lately visited with, is very greatly abated and that there are but few persons at present sick in the city : AND we do further certifie that we do not know of any person, or persons, whatsoever in this city that has the Distemper called the *Small Pox*.

In witness whereof We have hereunto subscribed our names this 10th day of October, 1745."¹ (Here follow the names of thirteen physicians.)

The following advertisement appeared in a newspaper, on October 30, 1738 :

"THIS IS TO GIVE NOTICE

That Joseph Sacket of the city of New York hath hired a Room at some distance from where he now lives, and has inoculated those of his family there which had not the small pox before, with a design to keep his house and goods clear from the infection of that Distemper : and any Person or Persons that wants Goods may have them without infection from Joseph Sacket."²

1. *Ib.*, p. 742.

2. See Valentine's Manual of the City of New York for 1865, p. 788.

Inoculation for small pox was introduced into Boston by Rev. Cotton Mather. He had met with an account in the Philosophical Transactions, printed in London, of the success of the process in Turkey. He called the attention of the physicians of Boston to the measure, but the suggestion was treated with contemptuous indifference. Through his personal efforts and the agency of his friend, Dr. Zabdiel Boylston, whose favorable interest in the method he had enlisted, a series of experiments were made. Dr. Boylston, in January, 1721, first inoculated his only son, thirteen years of age, and two negro servants. The successful issue of these cases confirmed his purpose. During that year, two hundred and eighty-six persons were treated. Six only of these died. During the same period, 5,759 took the natural disease, with a fatality of 844. The opposition to the practice of inoculation was intense. The physicians, the newspapers, and the people were bitterly hostile. The clergy alone supported the new measure, and the popular feeling against them was such that they were exposed to injury, and some suffered in their persons and property. They were not safe in their own houses. One clergyman, at least, took the popular side. It is related of him that he preached from the text: "So, Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot to the crown of his head." From this he drew the lesson that Job had the small pox, and that Satan was the first inoculator. Cotton Mather wrote and preached in favor of the practice. Among the physicians of Boston, Dr. Boylston alone supported it. It conquered opposition in the end, and vindicated its claims as a valuable protective agent. As such it was accepted, and came into general use, being employed till 1796,

when Jenner published his discovery of vaccination. Public hospitals were opened in Boston in 1764, and later in other cities, for inoculating all who desired to undergo the operation.¹

It was the custom in New Jersey and the other Provinces, to appoint houses in secluded places as temporary pest-houses, in which those who were to be operated upon should be lodged and carried through the disease. That this was the method at the Newark Mountains, appears from a note in the diary of Jemima Cundict. We give it in her own words: "February 5, 1775, Was my Cousins Knockalated, & I am apt to think they will repent there undertaking before they Done with it, for I am Shure tis a great venter. But, Sence they are gone, I wish them Sucses." Her good wishes were realized, as a subsequent note says: "They have Had good Luck So far, for they have all got home Alive."

A fearful pestilence appeared in New Jersey in 1735. First, it visited New Hampshire in the month of May, during a cold, wet season, at Kingston, an inland town. It was chiefly confined to children, and was terribly fatal. From the description of its symptoms, by observers at the time, it cannot be questioned that it was identical with the diphtheria of our own day. Its first victim was a child, who died in three days. Soon after, three children in one family, four miles distant, were seized, and died in three days. It soon became epidemic. Of the first forty cases none recovered. It extended its ravages through that year and the next, gradually spreading southward, almost stripping the country of children. The disease was infec-

1. See History of Medicine and Medical Men in New Jersey, by the author of this volume, p. 29.

tious, but its spread was independent of contagion. Those in the more sequestered places, and without the possibility of exposure by contact, were victims of its deadly power. Its fatality was not uniform. Country hamlets suffered more than larger towns. There was not at that date, Boston alone excepted, a town or city in America which had a population of seven thousand.

The pestilence extended its ravages through Connecticut, and reached New York and the surrounding country. At Crosswicks, in the Province of New Jersey, it was very fatal.

The sad, silent records, in the old parish graveyard at Orange, tell of the bereaved and stricken hearts of a century and a half ago.

On one stone we find :

“ Mary Dec^d April y^e 7, aged 9 years.

Sarah Dec^d April y^e 9, aged 11 years.

John Dec^d April y^e 13, aged 6 years.

1735 Y^e children of Swain and Mary Ogden.”

Samuel Wheeler, in March, 1735, preserves the memory of three children, aged one, two and ten years, respectively.

Sylvanus Hedden loses two children during the same year ; one on July 25th, aged 9 years ; and another on August 7th, aged 2 years.

Benjamin Perry, on March 16th, of the same year, loses one child, aged 9 years.

Abraham Harrison, on June 1st following, loses a child, aged 5 years.

Rev. Jonathan Dickinson, who practiced the healing art and acquired distinction therein, visited the sick in the country surrounding Elizabethtown, where he was pastor. He wrote a paper on the disease, which

is one of the earliest contributions on medicine in America. He says :

"This distemper first began in these parts in February, 1734-5. The long continuance and universal spread of it among us has given me abundant opportunity to be acquainted with it in all its forms. The first assault was in a family about ten miles from me, which proved fatal to eight children. Being called to visit the distressed family, I found upon my arrival one of the children newly dead, which gave me the advantage of a dissection, and thereby a better acquaintance with the nature of the disease than I otherwise could have had."¹

There was no physician in the Newark Mountains at this period. We have little doubt that Mr. Dickinson rendered medical service here. The intercommunication between the towns which were contiguous, was easy and frequent.²

Dysentery in the last century was not an infrequent scourge, and at times was very prevalent and fatal. It was not confined to the younger class, as was the case in a great degree with the throat distemper, but invaded those of every age. From 1773 to 1777, the pestilence was terribly fatal over all the Colonies. In 1776, at Ticonderoga, on Lake Champlain, of

1. His paper, which is an extremely rare one, exhibits great intelligence in his observations upon the progress of the malady in its varied phases. We know of no writing prior to this in America, in which its author has drawn his observations of disease from examinations *post mortem*. Dissection was not a part of medical teaching till 1750. Its title is as follows :

"Observations | on that terrible Disease | vulgarly called | The Throat Distemper | with | advices as to the | Method of Cure | In a letter to a Friend | By J. Dickinson, A.M.

"Boston. Printed and Sold by S. Kneeland and T. Green, in Queen street, over against the Prison. 1749."

2. He married (2) Mary, widow of Elihu Crane, living at the Mountain. She died August 30, 1762, aged 67. Her remains were laid in the burial ground of the First Presbyterian Church, Newark. *Hatfield's History of Elizabethtown*, p. 354.

13,000 American troops, it is said that one-half were unfit for duty. That it did not originate in the army would appear from the fact, that, in 1773, two years before the war, it was more pervading and more malignant than in any year thereafter. Cumberland County, N. J., was grievously afflicted by it. Elmer, in his History of that County, quotes from the journal of a visitor to Virginia, who says under the date of July 4, 1774: "With us in Jersey, wet weather, about this time, * * * almost never fails being a forerunner of agues, fall fever, fluxes and horse distempers." Under the date of August 9, 1775, when in Western Maryland, he makes the following record: "News from below that many disorders, chiefly the flux, (dysentery) are now raging in the lower counties. I pray God, Delaware may be a bar, and stop that painful and deadly disorder. Enough has it ravaged our poor Cohansians; enough are we in Cohansey, every autumn, enfeebled and wasted with fever and ague." Jemima Cundict, in her private journal, makes the following entry: "July 23^d, 1776, Did that Distressing Disorder the Bloody flux Begin to rage in this neighborhood. Rubin Harrison lost his Son, Adonijah, the 29, he was the 2nd he had lost of that Name." From this date to October 21, she records thirty-seven deaths, some times two in a family.¹ She had good reason for writing: "What a time is this: A Sickly time, & a very Dieing time."

When we consider that, in the early times of which we have spoken, when the dysentery and the throat distemper were pestilential, the country was sparsely settled, the intercommunication everywhere imperfect,

1. In 1816, after a summer so dry that no crops were harvested, and the salt meadows were sunburnt and dusty, the dysentery was so mortal in Orange that, as an old resident says, "it filled the graveyard."

the free air untainted by the unhealthy influences incident to crowded centres from various forms of deadly miasm, we are driven to look for causes other than these. Terrestrial and cosmic conditions generating pestilence are among the secrets of nature yet to be discovered.

THE FIRST PHYSICIANS AT NEWARK MOUNTAINS.

At the period of which we are writing, the medical aid required by the inhabitants of the Mountain settlement was sought for in Newark and in Elizabethtown. Doctors John Deancey, William Turner and — Pigot, in the former place, with Ichabod Burnet and Mr. Dickinson in the latter, were their chief medical advisers. Samuel Harrison's account-book refers to Dr. Deancey thus :

" March 13, 1744. Then I paid Doctor John Deancy the sum of five pounds thirteen shillings and five pence in a ful Balance of all a compts from the Beginning of the world to this day. £5. 13. 5."

From the emphatic manner in which he discharged the account, we infer that he afterwards sought the services of Dr. Turner, whom he credits with a bill of attendance, and in 1752, "by a visit to (his) wife's arm." The first is paid by charge of cash, £20, 15, 0. He subsequently charges the Doctor for produce, work done, and for pasturing and doctoring his horse.

Dr. William Turner was a vestryman of Trinity Church, and a man of some prominence in Newark. He died in 1754, aged 42. Dr. Pigot lived on the north line of Newark, near the Second River.

Ichabod Burnet was a graduate of the University of Edinburgh, and, probably, thence received his medical degree. He settled first at Lyons Farms, and afterwards at Elizabethtown, where he became one of its distinguished men. He was born at South Hampton,

L. I., in 1684, came to New Jersey about 1700, and was an associate of Elizabethtown in 1729. He died there July 13, 1774, aged 90 years.

The following is a copy of a bill, preserved among the manuscripts in the library of the New Jersey Historical Society:

AMOS WILLIAMS,¹ Dttr March 29, 1742.

To one visit to See his Son Dttr	. . .	£00. 7. 00 ^s
April 2 to one visit to See his Son	. . .	£00. 7. 00
To five ounces of Ungdr Dealthea	. . .	£00. 10. 00
To Twelve Dos Pill Mathea Dttr	. . .	£00. 05. 00
April ye 7 to one Visit To his Son	. . .	£00. 07. 00
To Eighteen Doses of Ant. Diap	. . .	£00. 08 00
April ye 11 To one visit To Joseph Riggs	. . .	£00. 06. 00
Contra Credit by Medson brought back	. . .	£00. 06. 00

On the back of the same bill we read :

"New Jersey Septye 19 day ano. Don. 1743

"Then received of Mr Samuel Allen the sum of one pound fifteen shillings on the Account of Mr. Amos Williams, I say Received in full of accts from from me to this day

ICHABOD BURNET."

DR. MATTHIAS PIERSON.

The first resident physician at the Newark Mountains was a native of its soil, and Matthias Pierson by name. His great-grandfather was Thomas, supposed

Matthias Pierson

to be a brother of Rev. Abraham Pierson, who came to Newark in 1666. Thomas had a son, Samuel, who

1. Amos Williams was the eldest son of Matthew, the first settler at the Mountain. His brothers were Matthew, (2d,) Gershom, Thomas. He was the father of Benjamin, Enos, Sarah (Dod), Samuel, Nathaniel, James.

Amos died 1754, aged 63.

removed to the Mountain. The latter had Samuel, (2d) who was born here, and who lived on the western descent of the First Mountain, on Northfield Avenue. He had seven children, of whom Matthias was the third son, born June 20, 1734.¹ We infer that, in his youth, his education was limited by the instruction received at the little school house in the Second Valley, at the base of the Second Mountain. At the age of twenty-five years, inspired with an ambition to study, and to fit himself for a position in life of a broader scope than that of tilling the Mountain acres, he entered, in 1759, as a pupil, the grammar school of Rev. Caleb Smith, to be fitted there for college. He remained in this school for two years, and, in 1761, entered Princeton College, but is not named in its catalogue as having taken a full course, and graduated with its honors. Among those of that class were the second Jonathan Edwards, John Bacon, Samuel Finlay, David Ramsay, Jacob Rush, and twenty-six others, many of whom became distinguished. He, probably, remained there a year, when he studied medicine and commenced its practice in 1764. At that time, the writings of Sydenham, Boerhaave and Van Sweiten were the text-books in medicine. Latin was the language of science, and a knowledge of it was necessary to properly furnish an aspirant to honors and success in the art of healing. There is neither record nor tradition, indicating who became the medical instructor of our Mountain student. There were no schools of instruction in medicine at that day. An apprenticeship to some old practitioner, to compound his mixtures, make his pills, stir his unguents, break down into powder the dry roots and drugs of the shop, and,

1. Pierson Genealogies, by Lizzie B. Pierson ; Albany, Joel Munsell, 1875.

perhaps, groom the horse and other menial service, was a necessary part of the discipline to be undergone ; while the student, by his reading and the observations of disease afforded by his preceptor, sought to store his mind with medical lore.

Dr. Ichabod Burnet, of Elizabethtown, was, in 1762, the best educated physician in this region. He was well known at the Mountain. Matthias Pierson was twenty-eight years old when he began medical study, mature enough, certainly, to make a judicious selection of an instructor.

As he married in Elizabethtown, in 1764, Phebe, daughter of Isaac Nutman, and in the same year commenced his professional career, we are disposed to infer that his choice of a medical teacher, and consequent residence in that place, became the occasion of his choice of her who should share with him the joys and sorrows of a long and useful life, and whose "earnest piety and ability" became to her numerous posterity a cherished memorial.

There were at that time no medical laws requiring licensure, or governing practice. Any one who had confidence in himself, or presumption, it may be, could ask for the confidence of others. Dr. Pierson was too well known not to be successful. His circuit of medical service embraced the whole of the out-lying township of Newark, and extended into Morris County. His mode of travel was on horseback. We do not know that he did not own, and sometimes use, a chair, as did his pastor Mr. Smith ; for it appears by a credit in the accounts of the latter with Jeremiah Baldwin, January, 1758, that he had a vehicle which required "mending from time to time." It was a contrivance on two wheels, with a chair on a platform over the axletree, and adapted to rough, imperfect highways

and paths, though affording a very uncomfortable method of locomotion to its rider.

Instruction in the practice of obstetrics, now deemed so important and of such scientific value, was first commenced in Edinburgh, in 1726. In this country a chair of midwifery was not established in our schools till the present century, and, for three-quarters of the last century, students obtained their very imperfect knowledge by reading the writings of English authors upon the subject. To the middle of the last century, in Europe, midwifery was hardly regarded as belonging to the regular duties of the medical practitioner. Dr. Smellie, who afterwards contributed so much to improve and perfect it, at the commencement of his career "united the occupation of cloth merchant and practitioner of midwifery at Lanark." The practice of this branch of medical service, when Dr. Pierson entered upon his profession, was in the hands of the more experienced matrons of the neighborhood. The records of one midwife at the Mountain, which have been discovered within the last twenty years, and which this writer has examined, show an obstetric practice quite remarkable. These records are on sheets of foolscap paper, and give her charges from 1773 to 1776. They seem to be a fragment of a more extended record. The entries are made thus :

"A child born to John Jones, Aug. 8."

"A child born to John Doe, Aug. 20."

They follow each other with no details of sex, residence of parent, or charge for service. From August, 1773, to August, 1774, are forty-two cases ; from August, 1774, to August, 1775, are thirty-one cases ; from August, 1775, to 1776, when the records cease, there are forty cases. Seven additional cases are recorded,

making a total of one hundred and twenty-four. In some months she had four and occasionally five cases. She lived in Orange, on the Valley Road, corner of Lakeside Avenue. She was called, as the names of her patrons indicate, to Bloomfield, Caldwell, South Orange, and other parts of the township.

A tradition in the family, quite authentic, represents that in the prosecution of her professional services, she contracted a disease, the constitutional effects of which appeared in her being "covered with bad sores."

Her name was Martha Harrison, and she was, probably, a daughter of Samuel Dod.¹ She married Matthew Harrison, who died March 3, 1767, aged 40. By this union she had Abijah, (among whose papers her rec-

Abijah Harrison

ords were found,) Aaron, Amos (Deacon), Adonijah and Rev. Matthew. She married (2d) Daniel Dod. There was no issue from this union. Her death occurred October 6, 1792, aged 60.

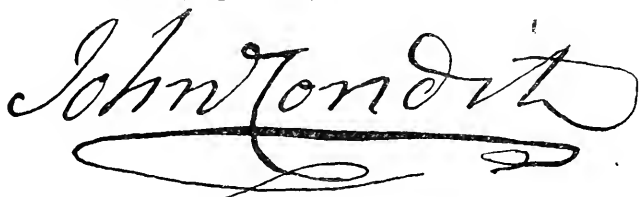
That Dr. Pierson identified himself with public affairs, throughout his life of threescore and fifteen years, appears in the progress of our history. He died May 9, 1809. His wife survived him seventeen years, departing this life in 1826. Their remains were laid in the parish burial place. After the opening of Rosedale Cemetery, they were removed to a family vault in the same, built by his grandson, Dr. William Pierson, Senior, one of the corporators of the cemetery.

1. Dodd Genealogies, p. 185.

DR. JOHN CONDIT

Was born on the western line of the First Orange Mountain, in the year 1755, being the eldest son of Samuel (2) and Mary Smith. We have no record of his preliminary or professional education. He began to practice medicine at an early age, as at twenty-one he was commissioned "Surgeon, Essex: Surgeon, Col. Van Cortland's battalion, Heardy brigade, June 29th, 1776."¹ He was present at the battle of Long Island; soon after which he resigned his commission, and returned to his home to practice his profession.

As a physician, he achieved great success, his practice embracing a very wide circuit of the surrounding country. It is traditional of him that "he kept many horses and was perpetually on the road." He usually



went on horseback, and was careful in the selection of horses that were fleet. It is also related of him, that, during the War, he owned one of remarkable speed and beauty. He had declined all offers for its purchase, and a band of refugees lay in wait for him in Centre Street, over which he had passed to visit a patient, intending to shoot him on his return, and thus possess themselves of the coveted steed. Providentially, he returned by the Scotland Road, and thus their designs were thwarted.

Dr. Condit was a man of decided mark in the community, and gave his time and his influence to promote

1. Stryker's Official Register of the Officers and Men of New Jersey in the Revolutionary War, p. 376.

its welfare. He was, in 1785, one of the founders, as well as a trustee, of the Orange Academy, which, by his exertions, and by those of his associates, became an institution of high standing in East Jersey. He served, both in the Legislature of the State, and in the U. S. Congress, as a representative of his district, for a period of thirty years; in the House from 1799 to 1803, and in the Senate from 1803 to 1817; in the House again in 1819-20. This long public service interfered with the practice of his profession, and led him to accept the post of assistant collector of the port of New York, with his office in Jersey City.

For many years before his death he was laid aside from active work by paralysis. This affliction, aggravated by the insanity of a son, directed his mind, which had been somewhat sceptical, to the contemplation of Scripture truth. He cordially accepted the teachings of its divine Master, and some years before his death enjoyed a Christian's hope, and he died in a Christian's peace.

He built and occupied the mansion on the Valley Road, now standing in the triangle of land formed by said road on the east, and by Fairmount Avenue and Condit Street, now the property of John A. Hardenburg. It has undergone no essential alteration since it was first built. In the latter part of the century he gave to his son, Joseph, some acres, now a part of the Hutton Park, where he built a house as well as a grist-mill, on the mountain stream which runs through it. The remains of the dam were to be seen till within a few years. The mill was abandoned and converted into a house, about 1821. The millstones were transferred to the Day Street grist-mill. He also built a paper-mill on Wigwam Brook, a little north of Lake-

side Avenue. It was run for a time, but was abandoned because of an insufficient water supply.

During most of the years of his active life he was known as Colonel Condit, which has given rise to the tradition that he was commissioned such in the Revolutionary War. He was made Colonel of State Militia early in the present century.

As a man of generous impulses, an amiable and loving friend, of prompt and successful measures in the emergencies of professional practice, his memory is still fragrant with the few who now survive him.

The grandfather of Col. Condit was Samuel Condit, who was born in the original home of the family, near the River, on December 6, 1696. When he was about twenty-five years old, he purchased, from the Indian proprietors, a large and fertile tract of land, between the mountains. The locality is still known as "The Pleasant Valley." Here he raised a family of six children, and to each of the five sons he gave a copy of the Bible, and a lot of fifty acres, with a dwelling thereon. He died in 1777. His third child was also named Samuel, and was born on January 13, 1729. It is not strange that this son became a farmer, and settled upon the fifty-acre lot which had been so given to him by his father. Tradition says that he was "a very exemplary man; truly pious and God-fearing."

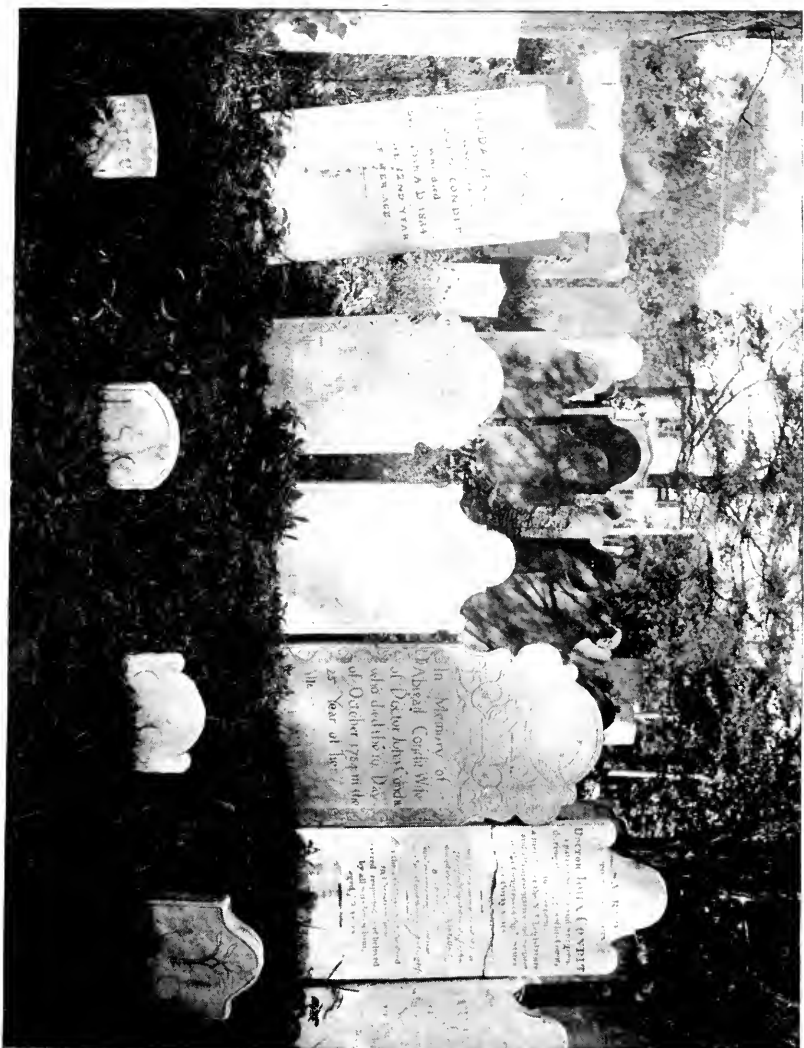
Col. Condit married (1) Abigail, daughter of Joseph Halsey. By this union he had Caleb, Silas, Charlotte, wife of Dr. John Ward, Joseph, and a son who died in infancy. He also married (2) Rhoda, sister of his first wife, and by her he had John S., Abigail (Smith), and Jacob. Caleb, John S., and Jacob died without issue. Silas, who became a member of Congress, died November 29, 1861, aged 83. Joseph left Orange and removed to Geneva, New York, where he died in 1863.

Dr. Condit's remains lie in the old graveyard. The following inscription appears upon his tombstone :

Sacred to the Memory
of
DOCTOR JOHN CONDIT,
A patriot Soldier and Surgeon
During the Struggles of his Country
for freedom.
A member of the N. J. Legislature
And a Representative and Senator in
the Congress of the U. States
for thirty years
in succession.
His honors were awarded him
by grateful constituents for his Sound
and vigorous intellect,
stern integrity
and unswerving patriotism
in time of peril and throughout a long life.
On the 4th of May 1834, he died
in Christian hope,
revered respected and beloved
by all who knew him,
aged 79 years.

DR. ISAAC PIERSON.

Dr. Matthias Pierson closed his long and useful life May 9, 1809, at the age of seventy years. His home had been at the Orange Mountain from the day of his birth, through all its eventful scenes to the day of his death. His record is identified with its history. His later years were passed in the quietude of an old age, free from the physical disabilities and annoyances so often attendant upon advancing years. His son,



GRAVES OF DR. JOHN CONDIT, 1834; HIS FIRST WIFE, ABIGAIL, 1784; HIS SECOND WIFE, RHODA, 1834; AND TWO OF HIS CHILDREN.

Dr. Isaac Pierson, succeeded to the arduous duties of his profession, being thirty-nine years of age at the time of his father's death. He had been in practice about seventeen years, and was the only physician at the Orange Mountain. He was born August 15, 1770, pursued his preliminary studies at the Orange Academy, and was graduated from the College of New Jersey, at Princeton, in 1789. Among his classmates was the celebrated Doctor David Hosack, with whom he maintained a personal friendship during the remainder of his life. Gov. Mahlon Dickerson, of New Jersey, Ephraim King Wilson and Silas Wood, members of Congress, were also among his classmates. He received his degree of Doctor of Medicine from the College of Physicians and Surgeons, New York.

Wood's Newark Gazette, January 6, 1796, has the following notice of the young Doctor: "Married 29 Dec. 1795, by Rev^d Mr. Chapman, Doctor Isaac Pierson to Miss Nancy Crane, daughter of Mr. Aaron Crane of Cranetown." By this marriage union he had ten children; Dr. William, Rev. Albert, Phebe (Condit), Fanny (Jessup), Rev. George, Edward, Aaron, Isaac, Harriett (Collins), Sarah (Terry.)

Like his father before him, Dr. Isaac was identified with public affairs, holding positions of honor and influence. He served as Sheriff of Essex County, and afterwards represented his district in the 20th and 21st

A handwritten signature in cursive script, reading "Isaac Pierson". The signature is written in dark ink and is underlined with a simple horizontal line.

Congresses of the United States. He was active in advancing the moral interests of the people, and in promoting the religious interests of the community,

having made a profession of his faith in Christ in the year 1810.

As a medical man he was highly esteemed, and on all occasions he manifested a strong desire to advance the honor of his profession. He was a Fellow of the Medical Society of New Jersey, and its President in 1827. Being known as a man of good judgment, and as a safe adviser, matters of difference were frequently referred to him, and his decision was generally accepted as final.

He died September 22, 1833, at the age of sixty-three. His eldest son, William Pierson, M.D., also a Fellow of the Medical Society of New Jersey, and who had been associated with him for thirteen years, succeeded to his practice.

DR. WILLIAM PIERSON, SENIOR.

The memorial notice which follows, was written by the author of this volume for the Medical Society of New Jersey, in the year 1883:

Doctor William Pierson, son of Dr. Isaac Pierson, was born in Orange, N. J., December 4, 1796.¹ He pursued his early studies in Orange Academy, and in 1816 was graduated from the College of New Jersey with thirty-three others, of whom were John Maclean, (afterwards President of the College,) Charles (afterwards Bishop,) McIlvaine, Judges Nevius and Whitehead, and his brother, Rev. Albert Pierson, who died nineteen years before him.

1. Dr. Pierson was descended from Thomas Pierson, one of the Associates from Branford, of the New Haven Colony, who settled Newark in 1666. He was a kinsman, probably a brother, of Rev. Abraham Pierson, who came with the Colony as its minister. Thomas had a son, Samuel, and he a son, Samuel (2d,) whose 9th son was Dr Matthias, who had Dr Isaac, the father of the subject of this sketch.

That he assiduously availed himself of the privileges of the institution, is illustrated by the fact that, upon graduating, he divided the first honors of the college with his brother, their standing being equal and in their class *facile principes*.

He entered upon the study of medicine with his father, then practising in Orange; attended his first course of lectures in the University of Pennsylvania, and his second in the College of Physicians and Surgeons in New York. While there he was in the offices

A handwritten signature in cursive script, reading "William Pierson". The signature is written in dark ink and is underlined with a single, long, sweeping horizontal stroke.

of Dr. David Hosack, an old fellow-student and friend of his father, and of Valentine Mott. With the latter he afterwards maintained a personal intimacy to the time of his old preceptor's death. He was present by invitation at his celebrated operation of ligature of the *innominata*.

After completing his course of study, he was licensed to practice by the Medical Society of New Jersey, in 1820. He subsequently received from the same Society the honorary degree of Doctor of Medicine. He became a practitioner in his native town in association with his father, and continued his professional work till advancing years and the infirmities of age led to his withdrawal.

Dr. Pierson married Margaret Riker, daughter of Rev. Dr. Hillyer, fourth pastor of the First Presbyterian Church of Orange. She died in 1853. By this union he had six children. Two died in infancy. Edward Dixon died a few months before him, in a mature and honorable manhood; Dr. William, Jr., and two daughters survive.

The Doctor was devoted to his profession. His practice was large and over a wide district. In his earlier years there was no case in surgery which he hesitated to undertake, and in medical and obstetrical practice he was self-reliant and successful. He kept a record of over two thousand cases of labor, his observations on which he read some years since before the Medical Society of New Jersey. He was loyal to the welfare and honor of his profession. Licensed to practice in 1820, he appears as a delegate to the State Society in 1821. From that date, for nearly sixty years, its records bear testimony to his fidelity, and to the appreciation and respect of his medical associates.

He began earlier in life than he was aware of, to be an instrument for good in medicine. Being born in the same year in which Jenner published his discovery of vaccination, his father, who took great interest in the subject and who was desirous of testing its worth, as well as the comparative value of inoculation, vaccinated the little boy and his brother, and at the same time inoculated two other children of about the same age, and placed the four in the same room. The disease in each ran its specific course to a successful issue, and convinced the father that a perfect protection against small pox had been found in vaccination. He never inoculated afterwards. It may be stated here that the subject of our sketch, when he became a physician, never vaccinated more than once, and always in the arm. He did not believe re-vaccination necessary. About ten years before his death he yielded to the persuasions of his son, and was re-vaccinated, after he had ceased to practice medicine.

As a citizen and a public man, he was judicious in counsel and jealous for the welfare of the people. In 1837-8, he was a member of the Legislature of New

Jersey. Subsequently he was director of the Board of Freeholders, and from 1846 to 1850, Sheriff of Essex County. He was active in promoting the building of the Morris and Essex Railroad. He was a corporator of the Newark Savings Institution and for many years, Vice-President of the same. He originated and became a corporator of the Rosedale Cemetery of Orange in 1840, and nearly to the close of his life was an active trustee. When the Town of Orange was incorporated, he was elected its first Mayor, serving continuously for three years, and for three years thereafter was a member of the Common Council. These varied responsibilities were distinguished in their execution by intelligence and a sacred devotion to the public good.

His active professional and public duties left him little time to note his observations as a writer. He read a few papers before the State Medical Society of New Jersey, which are published in its Transactions, notably its Centennial History, and two reports; one of Obstetrical Practice, the other of cases of Hydrophobia. His terse, doric style reflects the classic impress of his early scholarship, and gives evidence that, if he had given himself to the pursuits of literature, he would have acquired distinction.

Dr. Pierson descended from a godly ancestry, and his early training was under religious influences. While he was in college he became a subject of a revival of religion which occurred in the institution during his last year. His subsequent life was exemplary, and his interest in the progress and welfare of the church was uniform and earnest. He did not, however, make a public profession of his faith in Christ till his later years, uniting with the church in 1876, six years before his decease. He then, and ever after, expressed his regret that he had so long deprived

himself of his privilege by resisting the claims of duty which had pressed themselves upon him ever since his conversion in college. This writer can bear testimony to his expressions of trust in the merits of his Saviour, and, as the weight of years bore heavily upon him, a longing to depart and be with Him.

In the early Sabbath dawn of October 1, 1882, with little premonition, and without a struggle, he peacefully passed into the noon-day light of the Heavenly Rest. His remains were borne to their resting place by the young physicians of Orange, and laid by them in the sepulchre prepared by himself, amid the surroundings, largely formed by his own taste, in the Rosedale Cemetery, which it had been for so many years his pleasure to adorn and beautify.





CHAPTER XIV.

A FEW NOTABLE MEN.

BETHUEL PIERSON.

THOMAS PIERSON—supposed to have been a brother of the Rev. Abraham, who came to Newark in 1666—was the ancestor of the family in the Oranges. He was an original Associate, and was possessed of a good estate. He had a son, Samuel, who was three years old in 1666. About the year 1685, he came to the Mountain, and settled at South Orange.

He and his sons were carpenters. It is traditional that they were the chief builders of the first meeting-house of the Mountain Society. He died in 1730, leaving three sons, namely, Joseph, Samuel and James. Joseph and Samuel remained at the Mountain. James abandoned New Jersey, and settled on Lake Champlain.

Bethuel Pierson, the subject of our sketch, was the fourth child of Joseph. He was born in 1721, and died at the age of seventy years. His life was one of

great activity. The responsibilities to which he was called, in matters both civil and ecclesiastical, illus-

trate the confidence reposed in him by the people. In 1761, he was one of the agents appointed by the Town of Newark to allot and divide the parsonage lands between the three societies, or congregations, known as the First Presbyterian Society, the Church of England, and the Mountain Society.¹

In 1772, the poor of the town were farmed out to him, as the lowest bidder, at £148, 10s; and, in the next year, at £157.² That he was possessed of a good estate may be inferred from his liberal contributions for the building of our second meeting-house and the Parsonage. In 1762, he was elected an Elder in the Mountain Society, and all his subsequent life bore testimony to his fidelity to his ordination vows.

He was distinguished for his patriotism during the Revolution, and was among the tried men of the Township in sustaining the cause of his country. In 1774, he was made one of the Committee of Observation. In May, 1775, he was elected by the freeholders to represent the county in the Provincial Congress, being associated with men of such prominence as Isaac Ogden, Philip Van Cortland and Isaac Camp.

When the discord of war gave place to the hum of peaceful industry, we find the name of Bethuel Pierson connected with all the best enterprises of the Town, civil, moral and religious. He was a model citizen, and his works do follow him.

He first married Elizabeth Riggs, after whose decease, he married Widow — Taylor. He had one son, Dr. Cyrus, born in 1756, and two daughters, Rhoda and Mary. He died in 1791.

1. Newark Town Records, p. 145.

2. *Ib.*, pp. 153, 154.

THOMAS WILLIAMS

Was a son of Matthew (2), who was the second son of the primitive Matthew Williams. Captain Thomas was born in 1740. When the War began, he was thirty-six years old. His homestead was on Washington Street, the same which was occupied by, and still belongs to the estate of, his grandson, Judge Jesse Williams, who died in 1885.

Thomas was an earnest patriot, and was commissioned as captain of a company of local militia in Colonel Van Cortlandt's regiment. He was known throughout

Thomas Williams

the War, and ever after, as "Captain Tom."¹ Washington confided in his loyalty, and on more than

one occasion, when passing through this region, visited him at his house. The Captain was a leading man in his own neighborhood, but we infer that he confined himself to it; his name does not appear anywhere in the municipal affairs of the township at large.

He was well known to the Tories, but escaped serious injury to himself or his property. One day, a party of about forty Hessian soldiers came to his house. The Captain was in the yard. His visitors threatened to shave one-half of his head. When about to proceed to the operation, they were attracted by some barrels of cider standing near at hand. Having drank all they wanted, (which was not a little,) they took their leave, going across the fields towards the highway, now Main Street. At a convenient spot, in the rear of the meeting-house, and on the site of our

1. The note, on page 173, which refers the title of Captain Williams to his having had command of the Parish Sloop, was an error. It may be seen, on page 233, that he held the title in December, 1784, at the parish meeting when it was determined to build a boat.

present Music Hall, they lay down among the trees and slept off the effects of their potations.

Among the manuscripts in the library of the New Jersey Historical Society, is an original record of a "court martial held at Newark Mountain, July 7, 1780, at the house of Samuel Munn, [now the Park House,] for the trial of several soldiers in Col. Philip Van Cortland's Regiment, Essex County Militia, belonging to Capt. Thomas Williams' Company, for disobeying orders and not turning out on their proper tour of duty, on the 20th of June last, and on the alarm of the 23d of June, and for desertion."

The court was composed of *Captains* Josiah Pier-son, President, Thomas Williams, Isaac Gillam and Henry Joralemon; *Lieutenants* Henry Squire and John Edwards; and *Ensigns* Remington Parcel, Thomas Baldwin and Ralf Post. The court found the accused guilty of all the charges against them, and unanimously agreed to fine them in the several sums affixed to their names: Jonathan Williams, £500; Charles Crane, £200; and Joseph Tomkins, £3, 15, 0.

Exemplary punishment, it would seem, until we remember that the fines were to be paid in continental money, of which, in that year, eight thousand nine hundred dollars were equivalent to one hundred dollars in silver.

BENJAMIN WILLIAMS

Was a cousin of Captain Thomas; being the eldest son of Amos, the brother of Thomas' father. Benjamin and Thomas were of nearly the same age. Both were of good wordly estate. The former was a loyalist, and became a refugee within the enemy's lines.

The Tory element was not made up of any single class or condition of men. Some of them were arrant

cowards, in abject fear of the 35,000 soldiers of the well-appointed army of Great Britain. Others, and perhaps the largest class, were made up of those who, in every community and in every period, have not achieved worldly success, who are envious of their more prosperous neighbors, or who believe that the world owes them a living, whether it come by fraud or by fidelity to the right. It was this class which caused such apprehension, and such havoc in New Jersey, in the last month of 1776. But, the third and the best class was composed of those who were honestly unsettled in their minds, as to the measures required to secure a redress of political grievances, and the future

Benjamin Williams

peace and prosperity of the American Colonies. They were unwilling to meet the momentous issue by a declaration of Independence of the mother country. When hostilities were actually begun, and a large British army had been landed on Long Island and Staten Island, there were many of these over-cautious people in New York, and not a few in New Jersey, who left their homes and joined that army, or placed themselves under its protection.

The subject of our notice belonged to this last mentioned class. He was a man of standing and influence in his neighborhood. It would appear that he was something of a leader there, as he acquired the sobriquet of "Governor Ben," and retained it to the end of his long life.

In December, 1776, he received protection from His Majesty's Commissioner in Newark, and, on February 27, 1777, two months thereafter, he took the oath of

allegiance to the King, at New York, and became a member of the Royal Militia.¹

The Legislature of New Jersey, recognizing that many who had thus exiled themselves from their homes might desire to return, passed an act on June 5, 1777, granting a "free and general pardon for all offenders who desired to return to their allegiance and adhere to their country's cause, by taking the oath prescribed, before the fifth of August next ensuing, before a Judge of the Supreme Court, or Court of Common Pleas, or justice of the peace." By the earnest solicitation of Capt. Thomas Williams, whose regard and friendship for his cousin had not been lessened by this diversity of political sentiment, "Governor Ben" was persuaded to save his property from confiscation. He then owned considerable land, and had gone to much expense in improving it. Attended by Captain Thomas Williams and Stephen Harrison, Esq., he went before Judge John Peck, of the Essex Court of Common Pleas, and, as the last hours of the last day limited by the statute were closing, he took the oath of abjuration of kingly authority, as well as the oath of allegiance to the new government.² This latter oath he kept according to the letter thereof, but his sympathy with the cause of Independence was not cordial. To the end of his life, he cherished a love for the mother country and its institutions. When he was in New York he was treated well and with respect, and he had access to the books in the officers' quarters. Among them was a work on Episcopacy, written by one of the

1. From old documents preserved by the family.

2. The oath was as follows: "I, A. B., do sincerely profess and swear (or affirm) that I do, and will, bear faith and allegiance to the government established in this State under the authority of the people. So help me God."

non-juring bishops. The reading of this book drew his attention to the ecclesiastical polity and religious faith of the Church of England, which he quickly adopted and to which he ever after gave his adherence. How faithful and efficient it was, will appear later in the progress of this history.

His brother, Nathaniel, together with his two sons, Amos and James, were uncompromising in their loyalty to the King. He went to New York, and died there of small pox. His house and the land adjoining it, now known as "the Bramhall property," in Tory Corner, were confiscated and sold for the benefit of the State. His wife, who was a sister of Dr. Matthias Pierson, was so much esteemed at the Mountain that no one would bid against her at the sale, and thus deprive her and her family of their home. She bought it

James Williams

in for £5. Amos, one of the sons of Nathaniel, exiled himself to Nova Scotia, and died there. James, the other son, was about twenty years old when he went to New York, and entered the British service. He was there in the severe winter of 1779-80, when the Bay of New York was frozen so hard that sleighs, heavily laden with provisions, crossed from New York to Staten Island. He also emigrated to Nova Scotia, and after remaining there for thirty years, returned to the old neighborhood, where he married and died, without issue, in 1825.

These royalists all lived in "Tory Corner." At times, it has been called "Williamsville;" but the old Warname can never be displaced. It is a pleasing reflection that, if a few of the earlier inhabitants were dis-

loyal to the American cause, they were honestly so, and that their neighbors always held them in high regard

JOHN PECK.

This son of Deacon Joseph Peck, and grandson of Joseph, one of the first Newark settlers, was born in 1732, and died in 1811. Though a man of no letters, he possessed large influence and was fearless and positive in his opinions. He became a Judge of the the Court of Common Pleas. His respect, however, for

John Peck

the opinions of lawyers was very small. On one occasion, while a case was being argued before him, he interrupted the attorney's speech by calling out: "Be brief, Mr. Ogden, I have given judgment." One of his decisions was: "A man who has a deed for his land, owns from the centre of the earth to the top of the heavens." He was an Elder of the Orange church in 1784.

To the British, during the War, he was very obnoxious on account of his active patriotism, and he was in frequent danger of capture, being sometimes compelled to make a hasty flight on his horse for refuge over the Mountain. His house, built of stone, was on the southeast corner of Main Street and Maple Avenue, in East Orange. The latter highway now runs through his acres. The locality was called "Peck's Hill" for a century or more, and is still so called by the old people. The old homestead was taken down in 1813, and much of the stone composing it was worked into the walls of the First Presbyterian Church, which was then in process of construction. His son, Joseph, who inherited the property, built a framed dwelling-house, to which he removed, and in which his family continued to reside for many years.

STEPHEN D. DAY.

Stephen D. Day, a descendant of George Day, one of the Newark settlers, came to Orange in or about 1798. On March 30th, of that year, he purchased land on the southwesterly corner of Main and Cone streets; the latter of which was described in the deed as "the new road lately laid out." The lot reached from the Academy, eastwardly, to the street corner. He soon afterwards bought the land on the easterly side of Cone Street, extending from the line of the same eastwardly, to the well on the line of the "Central Hotel" property, then owned by Bethuel Pierson. Mr. Day built a two-story house on the corner of the lot first purchased by him. Here he opened a store, and conducted a general business, such as was usual in country towns of that period. At an early date he formed a

A handwritten signature in cursive script, reading "Stephen D. Day". The signature is written in dark ink on a light background. Below the main signature, there is a second, more stylized and possibly illegible line of handwriting.

co-partnership with John Morris Lindsley, whose sister he married in 1819. The partnership continued till 1806, when, in September of that year, it was dissolved. While this business connection existed, Mr. Day built a new store for the firm on the easterly corner of Cone Street, the site of which is now occupied by the Orange Savings Bank. It was a frame building, and in order to give place to one of brick, was, some years since, moved to the southerly end of Cone Street, where it now stands, and is used as a dwelling. In 1811, Mr. Day bought out his partner, Lindsley, and continued the business in the old premises. In 1813, he sold all his property on the south side of Main Street to Mr.

Lindsley, taking in part payment the lot on which Music Hall now stands, and whereupon Mr. Day soon after built the house and store which he occupied till his death.

Day Street was not opened when this last purchase was made. That the improvement was then contemplated, would appear from the terms of the deed made by him to the Church Trustees about that time for the lot on which the present meeting-house was erected. The southeastern corner of this lot is described as being seventy-five links from the southwestern corner of John M. Lindsley's lot. These fifty feet were, in 1813, thrown out as a road through Mr. Day's land, which road ran northwardly to the present Washington Street. In 1814, Mr. Day built his house on the Linds-

A handwritten signature in dark ink, reading "J. M. Lindsley". The signature is written in a cursive style with a large, sweeping initial "J" and "M". Below the name is a decorative horizontal flourish consisting of several loops and a long, sweeping underline.

ley lot, opposite to the new church. It was a large, double, two-story building; the most conspicuous as well as the best-appointed dwelling in the district west of Newark. The southwesterly corner of the ground floor was used as a country store. The building was burned to the ground on Tuesday night, March 3, 1866.

Day Street was laid out and opened in 1813. Mr. Day then owned the lands on both sides of the street, from the main highway to a point about two hundred feet north of Park Avenue; and the Williamses held beyond him. The road is distinguished as being the first highway running northwardly, which was opened between Park Street, or the Cranetown Road, and the

Valley Road. There had previously been a rude cart-path, beginning on the main road at a point near the present Cleveland Street, and running northeastwardly to the present line of Day Street, at or near the northern boundary of Mr. Day's land. This cart-path was at times wet and impassible by teams, and an improved highway was needed.

Judge Day was born July 1, 1772. His descent from the primitive settler of Newark Township was as follows :

1. George Day, settler, 1669. Rated, £120.
2. Joseph, born 1695.
3. Jonathan, born 1720.
4. David, born 1745.
5. Stephen D., born 1772.

His birth-place was Camptown, now Irvington, and his mother was Elizabeth Lyon, of Lyons Farms. He had three brothers and five sisters. David, one of his brothers, died and was buried in Orange. A sister, named Comfort, married Stephen C. Ayres. Three of her sons became successful and highly esteemed physicians in the Western States.

Stephen D. Day married (1) Sarah, daughter of Judge John Lindsley, whose former home, on South Orange Avenue, is now owned and occupied by the Roman Catholics as an Orphan Asylum. Six children were born of this union, of whom three died in infancy ; the remaining three were Robert Patten, born December 16, 1799 ; Eliza, born October 8, 1805, married Rev. George Pierson ; and Charles Rodney, born November 6, 1808, died August 19, 1870. The last-named was graduated from the College of New Jersey at Princeton, 1830. Mr. Day married (2) Mary, a sister of his first wife. By her he had no issue.

In early life he manifested great aptness for business and a strong desire for active employment. No undertaking seemed too arduous for him to engage in, and, while yet young, he appeared to be a man of ripe experience and judgment. With a conscience awake to his obligations to his fellow men and to his Maker, no selfish considerations deterred him from yielding to its dictates. Before the days of total abstinence, the sale of ardent spirits had formed a profitable part of his large and flourishing trade. As was then common, his sideboard was always made inviting by his well-filled decanters, which were hospitably open to every guest. The arguments against the use of strong drink had made no impression upon him. It happened, however, upon a certain occasion, that a sea captain, who was his guest, sickened and died at his house. From his house also the deceased was conveyed to the grave; and, as was then customary, the well-furnished decanters on the sideboard were resorted to during the preliminary services, and to such a degree that the bearers were unable to perform their duty with proper decorum. When Mr. Day returned from the grave, he promptly ordered the decanters to be emptied and removed from their accustomed place. From that time onward he was a pronounced and consistent advocate of temperance reform. The apple orchards which adorned his well-tilled acres were cut down by his command, notwithstanding the loss to him of their rich revenues. His old friends sometimes upbraided him upon the use of tobacco, to which he was largely addicted; and they freely charged him with inconsistency. He decided the question in his own way and in his own time. One day when riding alone he was led to reflect upon the tobacco habit—its waste of money and time. Taking his pipe from his mouth

he broke it in pieces, resolving never to use it again. A small portion of the stem he put in his pocket, and kept it there for many a long year, as a continual reminder of his laudable resolution.

He owned much real estate in different parts of the township ; but such was his desire to facilitate improvements and to hasten the growth of the neighborhood, that he sold building lots whenever they were called for, at such low prices as to excite ridicule of the land-grabbers and speculators of the period. He introduced the first piano into Orange, for the use of his daughter. It is to be supposed that he derived more pleasure and profit from this paternal act, than from another venture which he related to this writer. About 1828, he made a journey to Easton, Pa., in a one-horse wagon. Having reached there and disposed of his load, it occurred to him that he would carry home with him a small quantity of anthracite coal ; numerous heaps of which had attracted his attention in different parts of the town. He had never seen it before. Some persons whom he met, and of whom he inquired as to its use and value, told him that the stones might be worth something for fuel, but that they had never tested them. It was the day of small things with anthracite, even in Easton. Our wide-awake townsman determined that he would make a trial of it, and decide for himself. He therefore bought half a ton, and, with it in his wagon, journeyed homeward. Upon his arrival, he experimented with his recent purchase in both sitting-room and kitchen, but the refractory coals could not be induced to burn. Kindling wood and bellows availed nothing. There was not even a pretence of combustion. Then he carried a generous supply of the carbons to a blacksmith shop near at hand, where he and the knight of the forge

applied their united energies to the work. They succeeded, as he told the writer, in making some of the stones "red hot," but that was all—the stones did not and would not "take fire." Completely disgusted, he abandoned the effort. He was perfectly satisfied with wood for domestic fuel; the old ways were the best. The coals lay for several years in his back yard, where they were exposed to the eye of every passer-by, and were always known as "the black stones which 'Squire Day had carted all the way from Easton.'" ¹

In the War of 1812, Mr. Day raised a company of volunteer infantry, to be commanded by himself in the service of the United States during the months of August and September. The company was composed of young men, chiefly farmers from over the Mountain. He generously offered to accept the same pay as the privates, and divided the balance of his captain's pay among them, *pro rata*. After the work on their farms during the day was completed, they came down the Mountain by the "Christian's Path," and spent the evening in drill. A pay-roll, still preserved, gives the names of the officers and men, with official notes, also, of the service of the company:

1. Stephen D. Day, Captain.
2. Timothy Ward, Lieut.
3. Caleb Quimby, S. Major.
4. Danl. Porter, Sergeant.
5. Ira Pierson, Sergt.
6. Elijah C. Pierson, do.
7. Aaron Pierson, do.
8. Elijah R. Hedden, Corporal.
9. Jos. S. Condit, do.

1. Anthracite coal was first used for domestic purposes by Judge Jesse Fell, of Wilkesbarre, Pa., in 1808. It came into general use upon the discovery of the true method of its combustion by Rev. Eliphalet Nott, President of Union College, in 1828.

10. Silas D. Condit, Corporal.
11. Stephen Woodruff, do.
12. Wm. W. Tonner, Musician.
13. Henry Pierson.
14. W. Sayres Condit.
15. Daniel Pierson.
16. Moses Ward Condit.
17. Benj. Ward.
18. John Mitchell.
19. John Mitchell.
20. John Sullivan.
21. Jotham Pierson.
22. Benj. Condit.
23. Joseph Canfield.
24. Asa Winchell.
25. Jotham Condit.
26. Lewis Williams.
27. Danl. Cochran.
28. Zebina Ward.
29. Wm. Crane.
30. Nehemiah Tunis.
31. Benj. Townly.
32. Hiram Q. Force.
33. Israel Coon.
34. John Gummerson.
35. Squire Yeoman.
36. Linus Williams.
37. Caleb Pierson.
38. Joseph Smith.
39. Lewis Pierson.
40. Wm. P. Baldwin.

Pay per month :

Capt., Lieut. and Ensign, not noted.

S. Major, \$12.

Sergeant, \$11.

Corporal, \$10.

Musician, \$9.

Privates, \$8.

Roll is endorsed as follows :

“Camp Heights of Navesink.”

Sept. 23, 1814.

“Brigade Head Quarters :

Capt. Day's Company, Orange Volunteers, agreeable to the
within Muster Roll is furloughed for ten days, ending on the

fourth of October next, on which day they are ordered to rendezvous at Newark, and repair with all possible despatch to this encampment, unless ordered to the contrary.

WM. COLFAX,
B. Genl."

Of tried integrity, and highly esteemed by his fellow-townsmen, he held numerous positions of responsibility. He was the first president of the Orange Bank in 1828, and retained the office for twenty-four years. He was also a State Senator for two terms; a director, and at one time the temporary president, of the Morris and Essex Railroad Company; also for many years one of the Judges of the County Court of Common Pleas. In all the many important enterprises of his time he was a wise, prudent and efficient leader. He was always in the advance; never in the rear. He was a believer in the great principles of the Christian faith, of which he made a public profession in 1828, thirty-one years before his decease.

Judge Day was short of stature; in his later years, stout in person; always of quiet mien and cheerful manners. He had strong convictions, but did not intrusively urge them upon others. Sagacious and successful in his worldly plans, he had an eagle eye to the promotion of the public good; and in his death, on February 14, 1856, left behind him the savor of a good, useful and honorable life. His mortal remains were laid in the old parish graveyard. Together with those of his brother, David, and other members of his family, they were removed, some years afterwards, to the Rosedale Cemetery.

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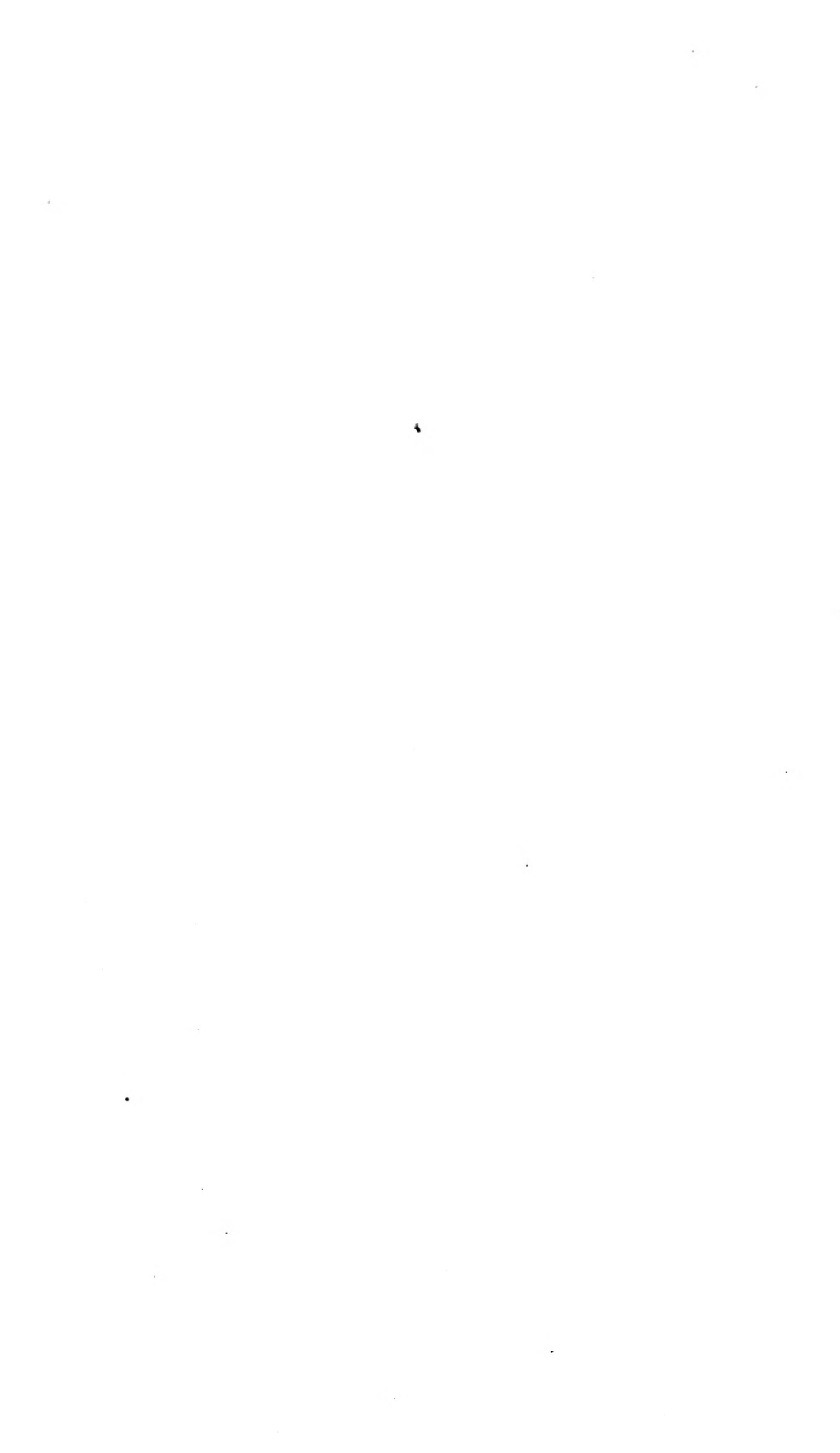
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